

CHRISTIAN
OBSERVATIONS AND
RESOLUTIONS.

O R

The dayly practise of
the renewed man, turning
all occurrents to spirituall
vses, and these vses
to his vnion with God.

I. CENTVRIE.

With a Resolution for Death, &c.

Newly published by Mr. WILLIAM
STRYTHER, Preacher of the
Gospel at Edenburgh.

Ecclesiastes 2. 14.

*The wise mans eyes are in his head, but
the foole walketh in darknesse.*

L O N D O N

Printed for R. M. and are to be sold
by Robert Swayne, at his shop, at the
signe of the Bull head in Pauls
Church-yard, 1629.

C. 1352. 125*

Harvard College Library

Treat 7 End

April 12, 1939


TO GOD
ALMIGHTIE,
GRATIOVS,
MERCIFVL, &c.

FATHER, SONNE, AND
HOLY GHOST.

His most vnworthie
Servant, thirsting his
glory in the Salvati-
on of the Saints.

M^r. W. STRUTHER.



These first fruits
of Thine owne
Grace in mee,
I offer to Thee,
O Fountaine of Graces Thy
thoughts are precious to

A 2 me,

To God

me, and Thy Meditations
sweete. All the desires of
mine heart is to Thee, and
to bring thy Saints to thy
fellowship, that in that vni-
on, they may enioy Thy
selfe, and partake true Hap-
pinesse.

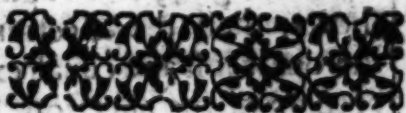
Blesse all meanes vsed to
that good end, that they
may proue meanes of thine
owne choyse, and worke.
But aboue all, shed abroad
Thy loue in the hearts of
Thy people, then our prea-
ching and writing will be
either lesse needfull, or more
fruitfull. Thou hast won to
Thy selfe for euer the heart
that is deeply affected with
the sence of Thy loue: Thou
knowest that it can no more
bide or rest off Thee, than a
stone of it selfe can hang in
the ayre. While

While I thinke of Thee,
 my thoughts increate them-
 selues, and while I presse to
 expresse them, I cannot sa-
 tisfie my selfe, in that ex-
 pression. Thou art in the
 heart that loueth Thee true-
 ly, and that heavenly affec-
 tion ouercommeth it twice;
 once in vnspeakeable soft-
 ning sweetnesse; next, in an
 vnsufficiencie to vter it:
 But this is some remedie,
 that it can powre it selfe im-
 mediately vpon Thee: Words
 and writings come shorter
 than thoughts, & thoughts
 shorter than the affection,
 the onely iust and equall ex-
 pressing of the affection, is
 to thrust it selfe on Thee,
 and to adhere and inhere in
 Thee continually. It suffi-
 ceth mee, that Thou know-

TO GOD ALMIGHTIE.

est mine heart, and thine
owne worke in it.

*Let the Meditations of my
heart, and the words of my
mouth, be acceptable to Thee,
O GOD, my Strength, and
my Redeemer, and direct Thou
the workes of mine hands,
that all may serue to the
magnifying of Thy glorious
Grace, and edifying of thy
people, AMEN.*





To the Christian R E A D E R.

THE present Time
(Christian Reader)
both offereth these ob-
servations to me, and
throweth their publication from
me : None walketh with opened
eyes, but these and the like shall
occurre unto him. This time of the
Gospel aboundeth in the meanes of
saving knowledge, but few partake
it : The most part brutishly neglect
it ; other in their search are carri-
ed on the by : Seeking, affecting,
and resting on trifling knowledge,
as on happinesse ; and many who in
some sort finde it out, doe separate
from it both affection and action,

TO THE READER,

and so preuailing Atheisme, gi-
ueth thee effront to sauing Know-
ledge and Grace in the Gospell:
But the Sunne sendeth a quicke-
ning heate as well as a shining
light; and man is borne with heart
and hands, as well as with eyes:
The worke of light is to discouer,
but affection separateth vs from
the discouered euill, and ioyneth
vs to the knowne Good; and to
walke in the direction of that light,
and the discerning of affection is to
know sauingly.

It is the best knowledge which is
about the best things, and needeth
least change at Death. To know
GOD, and our happinesse in Him,
hath no change at Death, but in
the degree aduancing to perfecti-
on: As other things, so other know-
ledge will then vanish: This is the
affectiuous and actiuous Know-
ledge according to godlinesse;
wherunto I labour in the Lord to
stirre Thee up: That knowing
GOD in Christ, thou mayst liue

TO THE READER.

in Him, and walke in Him : The sense of a God-head, is the marrow and kernell of Christianitie: Without this all our knowledge is but a carcase of knowledge, and we our selues the carions of Christians.

The Lord worke these good things in thee, and thee to his Image, to fill thee here with Grace, and hereafter with Glory. Amen.

Thine in the Lord,

Mr. William Struther.

TO THE READER.

I have been thinking much of late
of the many good things which
God has done for his people
in this world, and how many
of them are yet to be done.
I have seen many of the
good things which God has
done for his people, and
how many of them are yet
to be done. I have seen
many of the good things which
God has done for his people,
and how many of them are yet
to be done. I have seen
many of the good things which
God has done for his people,
and how many of them are yet
to be done.

Thine in the Lord,

Wm. Williams, Minister.



CHRISTIAN
OBSERVATIONS
AND
RESOLUTIONS;
OR

The daily practise of
the renewed man, turning
*all occurrents to spiritu-
all uses, and all these
uses to his vnion
with God.*

I. The Christian Furniture.

THree things are neces-
sary for our Christian
walking, the right
end, the straight way,
and a good Guide: And all these
are

are to be found in God alone; his glory is the right end; and the high-way to this end, is his word; and himselfe the onely Guide; yea, he himselfe is all these three: *He is the Way, and the Truth, and the Life*; for we are led by his Spirit in his will to himselfe. His presence in mercy giueth vs all this furniture, and without it euery man goeth astray; some seeke the right end, but choose not the straight way: some, finde the straight way, but seeke not the right end: in place of God they seeke and follow themselves; in all their businesse, they aduance not one foote from their first and naturall condition, but are more drowned in misery, than at their birth.

The truly god'y come to this threefold blessing: The more sincerely they intend his glorie, the more sure are they of his direction and guiding: This is Abrahams walking before God, and
Enochs

Enochs walking with him, and Paul his walking in him. The present fruit is answerable to such grounds, a certaintie to obtaine such an end, because of the way and Guide, a securitie in that way, and a joy in the conscience of them all. The conscience of the sinceritie of our intention, of our endeavouring to find and walke in the way is a great degree of his presence in grace, and a presage of his presence in glory : The Soule that laboureth for this sort of walking in this life, shall be with him for ever after this life.

The most part of men proclaime to the world, that they have neuer thought earnestly of this Journey : Their furniture is rather for Hell (if such a Journey needed furniture) then for Heaven : They take this worlde for their home, themselves for their end, their Guide, and Guard, locking their hearts to all

all vngodlinesse and vnrighteous-
 nesse; But the godly know they
 haue no byding citie heere:
 therefore, they seeke for one to
 come, and deale with God for
 this prouision in so dangerous
 a way. He may be sure of that
 end, who is guided and guarded
 by God in the way to it: Hee
 who is now alwayes in God,
 must be with God for euer. So
*he guideth his owne with his Coun-
 sell, and afterward bringeth them
 to his glory.*

2. Operations of Gods Spirit are powerfull.

THe working of Gods Spirit
 is neither at our desire, nor
 our direction; *He bloweth where
 he listeth, and GODS King-
 dome commeth not by obseruati-
 on:* Our euill deserving hath
 more power to stay him, then
 our desires to set him on worke,
 omissions

omissions grieve him greatly, but commission of grosse sinnes grieve him more, they can procure both the intermission of his worke, and a temporall desertion, though hee neuer depart simplie from the Elect. Wee can not fore-see his comming, but wee may feele his working. The worke it selfe telleth vs that he is in the worke: When he lurketh, what confusions in the minde, and disorder in the heart? In great businesse we make but slow speede, all is in a manner forced, and nothing doth promise the desired successe.

But when hee sheweth himselfe, O what a change in the Soule! Illumination is great in the varietie, and the clearenesse of light, and every power hath the owne seale stamping the heart, all goeth then so easilie, as the Soule sufficeth not to take vp particularly, his working. In that diuine worke, it findeth the power

power of a diuine Nature ; no creature can either worke so mightily in vs, or affect vs in that kinde or degree. It hath more increafe of light, affection, sense, and sweetnesse in one houre, then in some other moneths. As the Soule moueth the bodie, so hee moueth his giftes and graces in vs, which are as a carcase without him: Hee is both the worker & teacher of his owne operations ; and moueth vs to make due vse of them. his desertions are grieuous, but his felt operations doe largely recompence that grief.

It is good both to feare and eschew his desertion, but when we find it to comfort our selues in the remembrance of his bygone, and assurance of his future working to our former joyes. His worke is euer powerfull, but not euer sensible. We know that the hand of the Horologe hath moued, when it commeth to the houre, but our sight discerneth not

not the moving of it: His worke is often secret to vs, and yet forcible: Thereby our condition is changed to the better, though we obserue not aye the progresse of that bettering. When he both worketh in vs sauing Graces and a feeling of his worke, and our sense of it doe meete together, that is our vnspeakable Ioy.

3. The fruitfull worke
of our thoughts.

AS our thoughts are called light, so is our accompt of their worke: They are restlesse, and wee are carelessse what and how they worke; no man can hold them within. both outward things draw them out, and themselves are given to wandring, even while wee are musing to hold them in order, as water they slide away: In their going out they carrie the soule with them

them, and at their returne, report some fruite of the matter which they considered. But many doe neither obserue their going out, nor their returne, they let them out on every thing, and make vse of nothing, and some are worse in a prophane libertie they send them out on impious and naughty matters, and take them home fraughted with pernicious and sinfull reports.

God hath given vs our Soule for a better vse, as he hath set it in the bodie to quicken and moue it, so also to keepe a fruitfull intercourse with outward things: If it went simply out of the body, death would follow: If it remained inclosed in it there could be no intercourse with outward things: God hath appointed a midde-way, that the substance of it shall abide in the bodie, but it sendeth out the thoughts as searchers and intercommers.

Our

Our best in this kinde, is to follow Gods appointment, not to let our thoughts wander racklesly, but to send them in order, not on every trifle, but on good things, and at their returne, to receiue their worke in order. A wise Soule in this Thoughtworke, is as a Bee-hyue, all the powers are in labour, a continuall going out, and returning: no power idle, and none returne emptie, and all their observations as Honie layd vp for vse: It gathereth and digesteth in it selfe a substance, and masse of purified knowledge, and that for affection and action, and all of them for the obedience of God and vnion with him.

Fixed endes make a well ordered and fruitfull course: It is good to intend the good of our callings, and then to set our Thoughts to worke about the way: Painters draw first the lines, and then fill vp the spaces, and compleat

compleat the portraite: And Frost turneth first the face of water in hard lines, and then equalleth all with yce: And the bodie of a childe in the wombe, hath first the noble partes framed, then all is filled vp to the comely proportion of a body: So the body of profitable knowledge hath first the noble parts framed in our fixed designs, then the enterjected spaces are filled vp by the Minds daily labour. A ball stricken in the open felde goeth straight out from vs, but in a Tenneis the wall maketh it returne to our hand: So if our thoughts goe out racklesly, they euasish: But if wee hem them within the compasse of fixed intentions of our calling and particular taske therein, they come home with pertinent obseruations: In the first case they are as the Raven fleeing about the Arke of Noe, but not entering in it: In the next they are as the

Doue,

Doue, returning weary at Evening with the fatnesse and peaceablenesse of the Olive,

4. Gods peace a sweete

Vade-mecum.

H Ealth of bodie, and peace of Conscience, are two substantiall blessings: Without them other blessings are not pleasant to vs; and this Peace is better than Health, as the Soule is better than the bodie. The ground of it is Gods free loue; the price of it, Christs satisfaction; the worker of it, Gods owne Spirit, the metall ypon which he stampeth it, is a good Conscience; the fruit of it, the joy of the holy Ghost. It cannot be kept, but by great circumspectnesse: Sathan cannot endure such a Iewell in the midst of his kingdome. *It is vinegar to his teeth, and smoake to his eyes,* to see Gods children full of this peace

peace in the midst of all his snares, we haue it in the world, but not of it, neither can the world know it, nor giue it, nor take it from vs. It sweetneth the bitterness of our afflictions, and doubleth the sweetnesse of prosperitie: Goe with it whither we will, we haue a better jewell in our hearts, than all the treasures on earth.

O what comfort is it when we lift vp our hearts to GOD, and he meeteth vs with softnesse of heart, and ioy in Spirit, when he maketh the beames of his face in Christ to strike on our Soule, to warme and quicken them, and doubleth his grace in vs, in the conscience of these things. It is Gods seale in the godly, but the wicked neither haue it, nor care for it.

A wonder it is, how men can liue in the world without this Peace: None can well liue in a Kings Court or Countrey, with-

out his Peace. And how shall they live in the world his great familie, and not care for his fauour? And yet men vnder their Kings wrath may lurke in their Dominions, but no place can hide them from God: There is small appearance, that they who care not for this Peace, doe know God; Strangers taste not of this joy, but Gods children, who know the worth of it, will not value it with all the world: For worth, it passeth all vnderstanding, and for vse, it guardeth the heart & mind in the saving knowledge of the Lord Iesus Christ.

It is sweete in our life, but shall be more sweete at our death: then we shall see his face not frowning, but smiling on vs; we shall not be amazed, but reioyce when he commeth with his messenger death, to loose our bands: Who can conceiue Simeons ioy, when he sung, *Now lettest thou thy seruant depart in peace?* He could

could neuer haue so spoken of death, without this Peace, and a sure ground had he, for his eyes did see, his armes did carry, and his heart was full of the Salvation of God, the Prince and price of this Peace. It is a guard in our life, and a bridge at Death, to set vs safe ouer the gulfe of miserie, and enter vs in Heauen.

5. Wee are fooles
about Happinesse.

Our greatest folly is where wisdom should be greatest, euen in the choyse and pursuit of true Happinesse: We cannot here possesse all things, and yet confusedly we couer them, and when we choose one of them, it is not the best, but the worst of all, in so much as we make it our best. God is to be sought aboue all, he may be seene and sound of all, yet the most part knoweth him

him not, and seeketh him not. They proteste wisdom, but they practise folly herein, they are not spiritually daintie either in choyse or their affection, any thing contenteth them: The base lumpe of the earth and vanities of it are felicitie to them: And though there be some choyse blessings in the world, they light rather on the trash, than on the good substance: As they passe by God himselfe to his gifts, so among his gifts, they misse the corne, and choose the chaffe: Neither doth their folly stand here, it can imagine to it selfe an happinesse in this miserable mis-carrying.

This is indeede a fooles Paradise, a conceit plat-formed by our selues: wee are delighted with these vanities, and captiued by them, which proueth our naughtinesse. Raw and racklese choosing, maketh faint pursuing. True happinesse, as all true good,

hath an alluring and drawing vertue, and the godly by their inclining and yeelding disposition to it, are made partakers of it to their happinelle : Their care about it, is as farre aboue other cares, as it selfe excelleth other things. If this rule be applyed to mankind, how few shall be found in the way of true Happinelle : Professe with men, and imagine with themselves as they will, there is none appearance, that either they haue found the alluring power of it, or rendred themselves in their greatest desire and care, for the obtaining of it. It deserueth the flower and prime of all our labours, and their smallest remaines may serue other trifles: But when this order is inuerted, such men lye as fast in miserie, as they are blind and lazie in the pursuit of true Happinelle.

If true good haue drawne vs forcibly to it selfe, then we cannot but seeke it earnestly. This is
true

true Wisedome, to passe by all things, that we may finde God: To count these deceiuing imaginations about Happinesse, to be tyrannous fooleries, in the midst of so many evils in the world to find out the good, and among so many goods, to find out the true and best good, euen our good God, and rest on him.

6. Death surpriseth the
most part of mankind.

MAny are on their death-bed before they thinke rightly of life: They are going out of the world, while they begin to know wherefore they came in it: Wee come in it for this great busines, to saue our Soules, in the Faith and obedience of God, but when we haue time to doe it, we forget that businesse, and then begin to thinke of it when the time appointed is gone, We spend much

time in doing nothing, and more in doing euill ; but little or none in that great matter wherefore we were borne.

The life of sinne is in vs before the life of God, and fearing the one eiection, preoccupyeth the other, and taketh all time to it selfe. And mortalitie seasing on vs in our conception, before our perfect life, subiecteth vs to ineuitable death, before we liue the life of God.

The Soule must be in perplexitie at the houre of death, that seeth the day spent, and that assigned businesse not begun : A Traueller that seeth the Sun-setting when he is entring on the journey, must be agast, the Euening of the day, and morning of the taske doe not well agree together. All the time that remaineth is too short for lamenting the losse of by-gone time, and if Gods mercie did not infinitely exceede our euill, none could be saued af-

ter

ter such a neglect. Time bygone cannot returne, but may be redeemed, and this redemption is not in the extent of the worke, but in the equivalence of it; God worketh not by such lent proceeding as he doth in thē that spend their time well, but at once he perfecteth them: as he pardoneth their sinne, so he perfecteth their sanctification. Though God doe this in some, yet he biddeth all vse their time well, while it goeth. The fruitfull vse of it may cost vs the losse of many trifling joyes, but that shall be recompenced with solide fruite.

Fearfull will that encounter be, when grimme Death findeth a man in sinne and carelesse, he must cry in the bitterness of his heart, *Hast thou found me mine enemy*: But when it findeth vs in our worke, & at peace with God, pleasant will be that meeting: It is Gods messenger to loose vs out of the yoke, and bring vs to our

promised and expected reward. How joyfully shall that soule goe to God, that hath so liued, as euer in the worke wherefore it came in the world : When the Conscience at death saith to God, *Lord, I beare this man record, that he hath worne himselfe, and spent his time in seruing and obeying thee.* This testimony is sweet in our life, when we lye downe at night weary of our labour, rise early to it againe, and are crossed for our fidelitie in it, but more sweete in our death.

That man is blessed, whose way, and journey, time, busines, and breath goe altogether. The Apostle closeth all sweetly, *I haue run my race, I haue kept the faith, henceforth is laid up for me, the Crowne of Glorie.* He who liueth the life of the righteous, shall die the death of the righteous, and shall not be surprised of Death.

The

7 The great profit

of prayer.

SOME spirituall exercises augment light, as *Reading, Hearing, Conference*: other augment life and affection, as *Meditation, and Praise*: but *Prayer* is for both: It openeth the minde to see more clearely, and softneth the heart to be more sensible, the light of God shineth then most fully, when we see our God and our selues in his light, and the fixing of our minde on him, cannot but draw our heart to him, the more clearely we see him, the more we loue his goodnesse, see his offence, and burne in greatest desire of his union in Christ: It setteth all the powers of the Soule on all the reuealed properties of God, and powring out it selfe on him, by all these receiueth the influence of his goodnesse most fully and sensibly: *Faith, Hope, Love,*

Delight, and all other Graces are herein busied on their sweetest worke, and God in Christ, coming downe to our weaknesse, draweth vs so neare to him, that we may taste how good and gracious he is.

It is the most immediate worship of God, wherein we draw neere to the Throne of Grace, and adore an incōprehensible God-head in Christ; we are thereby not onely for the present filled with Loue, Reuerence, and feare of a diuine Maiestie, but at other times holden vnder that same disposition: We know we are euer in his sight, and remaine in some measure affected to him, as we are in the time of prayer. Beside the great blessings that we obtaine in it, this is a great one, that by daily standing before God, we know him more and more to our vnion with him: No soule can seeke his face, and see him daily, but must affect him, and render

render it selfe absolutely to him. The disposition to it, the worke of it, and the fruit of it, are three great blessings.

Poperie is mercenarie, and doth no seruice to God, but vnder name of hyre: So is it in prayer; they haue proclaimed to the world, that they know neither the delight nor fruit of it, while they call it a laborious worke, and put it among penall satisfactions. If they had the spirit of adoption, crying, *Abba Father*, they could not haue such pleasure as in that exercise: no; there is no greater torture to a deuout Soule, than to be stayed from it. The heart-scauld doth not so vexe the stomacke, as these impediments doe the Soule.

The impressions of God are so strong in that heavenly conference, that nothing can counterfeit them, and our contentment so sweete by that sense of his loue, that no humane delight can e-

quall it. When our heart is taken with a delight to pray, we haue found a compendious way to know God sauingly, and *to be taught of him*: Next to his holy word, the impressions and affections obtained in Prayer, are two cleare Commentaries of his diuine properties.

8. Fruitfull labours in
our Callings.

OUr Soule hath the owne measure, which it cannot well exceed; within that cōpasse it worketh easily and profitably: Without it, and aboue, there is great toyle, but no fruit. In our calling and gift we may do something, because of Gods ordinance and promise: But without them we are out of our waies, & haue neither a promise of his presence or blessing: yet in our calling and gift, we may exceede, if we reach

vs further than the measure of our gift promiseth: As God hath distinguished men by Callings, so by gifts in a calling, and men of that same gift by sundry degrees of the gift.

The lacke of this consideration, maketh so many crosse theselues, and others, and forceth God to mis know his owne ordinance, while they walke not as he appointeth. While euery man will doe euery thing, no man almost doth any thing as he should. Our gift and measure of it, is our Talent: and the labour of our calling, is our exchange: According thereto, our place is reckoned both in mankind, & the Church, and so our reckoning will be at the last day.

It is wisdom to consider our Calling, Gift, and measure of the Gift: The Calling giueth authoritie and power: The Gift, sufficiencie: The measure of the Gift, dexteritie: And all of them in this
har-

harmony promise & blessing. The Calling presenteth the taske to vs: The Gift, the part of it: And the Measure, the degree of the taske: To labour without a Calling, is curiositie: Without a Gift, is presumption, & without a Measure, is a foolish ouerweening and ouer-reaching, it is an abusing of the worke, our gift, & our selues.

He shall not be ashamed of his reckoning, whose labours haue beene all within the bounds of his Calling, and their Measure within his Gift and degree. As God hath first blessed him with the honorable imployment of a Calling, and next, with some sufficiencie for to doe it: And thirdly, with some answerable successe: So in the end, he shall crowne all these Blessings with acceptation, both of himselfe and his labours: *Well done faithfull servant, thou hast beene faithfull in little, I will make thee Ruler ouer much, enter into thy Maisters loy.*

9. The World is worse
and worse.

MAny doe wonder wherefore the world is worse and worse, and that iustly how so bad a thing can grow in euill: It lyeth all in euill, euen in Satans armes, and that is euill enough; It would appeare that long instructions, Letters, diuine and humane lawes, and Discipline, exercise of Religion, examples of Gods judgments for sinne might haue some force to mend it. These would indeede proue forcible to a curable nature, but the world is vncurable.

The heart of man which is *the heart of the World*, is desperately and incurable wicked. Though some men be renewed, yet they beget not renewed men, but naturall: Euery Age commeth in with the owne guise to adde euill to the former: Their corruption letteth them not see the good
of

of former or present times, they take hold of euill, and thinke it a prooffe of their succession both to follow that, and augment it. As a kinde Burgesse in a Cittie loueth the increase of common good, so euery man the increase of the commō euill of the world; how can it be good, since it hath no good of it selfe, but resisteth the goodnesse that God offereth to it. All the sins of former Ages remaine in it, and by reason of mans great corruption, and Gods iust desertion increaseth wonderfully: And the Prince of it watchfull at all occasions multiplieth wickednesse, that God may multiplie wrath. It is kindly to euery thing to growe in its owne gift, good things by reason claimeth that groweth, but euill, by violence obtaine it.

Wee must seeke a new world in this old one, for this will neuer amend: *He shall finde his life for a pray, who keepeth himselfe from*

from the contagion of his time. Though we be some part of it, yet let vs not be like to it: The new man with new grace, shall make good plenishing for a new Heaven: when like draweth to like in the iustice of God, we shall be gathered to Heaven while the incurable world goeth to their owne place. Hee must be secured by sauing Grace, who would not bee loosed in the worlds wickednesse. This preservative commeth onely of God, who hath chosen vs out of the world, as hee can provide vs peace in the midst of it, he is overtaken in the worlds sinne, & shall be inuolued in their damnation, who seeth not this common euill, and keepeth not himselfe from it.

Wee are foretold that the world will grow worse, and are commanded to forsake it: But the latter Ages loue it more then the former did: Doubtlesse this

is because man in his time groweth worse then the world : It was neuer good to loue it, no, not at the best, but now in the end of it, when it is worse then euer it was, to dote vpon it, is extreame madnesse : Such a dotage may end in a perpetuall vnion with it, or rather in destruction. *If we be the excellent ones of God, and Saints on Earth,* wee are better then the world, because wee are his choyse out of it, and it is certaine that he chooseth the best ; what euer wee be by nature, we are vnspcakably bettered by his election, which maketh vs that which he chooseth, and calleth vs to. It is therefore a frensie to prostitute the excellencie of G O D S Image in vs vnto so base an Idoll as the world.

10. Discoue-

10. Discouerie of mans
closed heart.

O What a discouerie would it be, if mens hearts were as well seene as their body : Small moats goe not thicker in the Sun-beames, then mans intē-tions and ends : And the threed of Spiders in a wood, doe no more crosse and wofit through other, then mens wayes to their ends. It is a wonder how man, one in kinde, can be so contrary in their ends and wayes, And it is a strong argument, that the most part misse the right end, & runne the wrong way. The chiefe good is one, and the right way to it, is onely one, but man missing the right, falleth in innumerable errors : And it is yet more wonderfull, that euery man resteth on a double perswasion, both that his end is
good

good, and that his wayes will bring him to it. Neither is this all, but every man setteth himselfe as a pettie god, both for worth to obtaine, and for wisdom to compasse them.

As it is Gods priuiledge to know the hearts immediately, so is it his wisdom to hide it from men: If all the thoughts of it were seene of others, there could be nothing, but a perpetuall striving in mankind, and every one abhorred of other for their monstrous thoughts, neither the Seas, nor Africke, can bring forth such monsters as mans heart in one houre. It is best to cast off all wrong ends, and eschew all by-wayes, to set true Happinelle before vs as our end, and walke toward it in Faith and Obedience: Other ends will proue no more fixed, then fleeing moates in the aire: And other wayes, haue no more force to fitch these ends, than Spiders

ders threeds haue to draw a great weight.

Our heart is euer open to God, let vs open it to man also, the words and deeds of a single heart, make it visible to man : Except they be possessed of Satan, they cannot but loue that heart, that is full of the loue of God : The wicked labour to hide his thoughts, but the godly affect to haue them knowne : He is as the man, who craued not his house to be so built, that he might see all men, and none see him : But rather that all men might see him in the most retired corners of his house : He assureth himselfe to be acceptable to man, if the honestie of his heart were seene.

Why may he not abide the tryall of man, who hath already sustained the sight, and findeth the approbation of God, to the honestie of his heart ? Both the vprightnes of the heart, and testimony

timony of that vprightnes are knowne of God alone, and the vpright heart that hath them. The world will not see that vprightnesse, and they cannot heare the testimonie of it, but God approueth that vprightnesse, and confirmeth that testimonie, and the Soule that is sensible of all these, resteth in securitie.

II. Youth and old Age.

Youth in many may be called a foolish seede time to a mourning Age, and old Age, a bitter haruest to a foolish Youth: Though in Youth wee escape grieuous and slanderous sinnes, yet none lacketh his slips and infirmities though special providence keepe vs from grosse Commissions, yet none is free of sinfull Omissions: None seemeth to be more free of the follies

lies of Youth, than they who are soone called effectually to Grace, yet haue they their owne neglects : While they are kept by G O D S Spirit from fleshly pollutions, they are caried often by fleshly presumptions. Sathan is so craftie, that when he cannot set our corruption to worke on the owne taske of sinne, he can abuse the beginnings of Grace : And so many vpon the conscience of Grace, soone receiued, fall either to neglect of their particular Calling, or conceiting of a perfection, are carelesse of Grace it selfe ; their strong and short beginnings, are followed with slow and weake proceedings.

These are indeede two Blessings in themselves, to be soone called to Grace, and before our calling, to be free of grosse finnes. Again, these are contrary evils, to be long of calling, and monstrous in sinne before our calling:

ling: but Sathan abuseth the first two Blessings in making vs carelesse after our calling, as though we needed not to be zealous, because our former life was not scandalous. And God turneth the other two to good, in making them more zealous, who were long of calling, and grievous sinners before it. *S. Paul* did more euill before his conuersion, then all the Apostles, and answerable more good after it. In euery one there is matter enought for mourning to old age.

It is great cruelty in Youth, to make so noysome prouision for Age: That the time wherein we looke for joy and rest, should be turned in sorrow. Age at the best hath sufficient grieues; It is of it selfe a sicknesse, and a neighbour to Death and needeth not so bad prouision of Youthlie follies. But since the first cannot be auoyded, it is better to mourne in old Age, then in Hell fire for euer.

ever. If the Experience of Age cannot be found in Youth, let not the rashness of Youth rule in old Age also,

It is better so to divide our life, that there be some mourning for euill, then to turne it all both Youth and Age in a feede time to Hell: But it is best of all to haue a feede time of Grace in our Youth for a joyfull old Age, and to turne both Youth and Age in a feede time for Glory in Heaven. The godly in the midst of their corruptions sow this seed, a care to please God in a faithfull discharge of their Calling, is a matter of joy for their olde Age. Foolish Youth shareth vnequally with old Age: It taketh libertie to it selfe, and reserueth nothing but bitter penance to the other: If they fell not both in one person, it were hard that Age should smart for Youths follies. It is lamentable that our first and strongest time hath least

wit,

wit, and our wisest age hath least strength: Wee haue wounded our selues deadlie before wee know our estate, and all our after-time is to cure these wounds.

O how happie is hee, whom Gods effectuall Grace saluteth at the Cradle! And with his first discerning, indueth him with the loue of God, his word and worshippe, and by the exercise of his mind soweth such a seed of Grace, that old Age hath not a bedrole of follies to repent. *If we learne the wayes of God in our Youth, when wee are olde, wee will not depart from them. If hee fill vs With mercie in the morning of our time, wee shall be glad, and rejoyce all our dayes.* This is a commendable Youth, which is olde in Grace, and sauoureth of the wisdom and holinesse of the Ancient of dayes: And that is a glorious olde Age, which waxeth new in Grace, and in the newnesse

newnelle of a glorious eternitie :
As that gracious Youth endeth
in a more gracious olde Age, so
that olde Age shall end into, and
bee succeeded with an endlesse
Glorie.

12. Devotion & Obedience
are pleasant twinnes.

Devotion and Obedience
are pleasant twinnes. Devotion
begetteth Obedience, and
is increased by it, when the Spirit
is bent on God, all the Graces
in it are at their highest extent:
It cannot containe it selfe,
but in affecting him, and delighteth
it selfe most sweetly, both
in powring out it selfe tenderly
on him, and in a large receiving
his influences: At that time, all
impediments of Obedience, are
remoued, and the greatest spurres
added to set vs forward: Then
wee answer him with a ready
C heart,

heart, *Speake Lord for thy Ser-
uent heareth*: Soft wax is easily
stamped, and hot yron easily for-
ged, so the softnesse of a deuoti-
ous heart, is plyable to God: As
it droppeth out tender affections,
so it will yeelde obsequious acti-
ons to him: Disobedience com-
meth of hardnesse, but the hea-
uenly warming of Gods loue
turneth that hardnesse in a wil-
lingnes and affectuousnesse to
him: As hee powreth in it the
sense of his loue, so it powreth
out it selfe in all powres on him
again.

So long as it is in this temper,
God can command no vnplea-
sant thing to vs? though other-
wise it were impossible, yet it is
welcome, because of his will:
This disposition in it selfe is a
great degree of inward Obedi-
ence, in so great a forsaking and
going out of our selfe to bee one
with him: What a gladnesse is it,
to haue the occasion to testifie
our

our loue to God by Obedience?
And this daughter of Deuotion
doth nourish her mother. The
conscience of Obedience doub-
leth Deuotion: We cannot satisfie
our selfe in wondring at Gods
goodnesse, who hath blessed vs
with the grace of sincere Obedi-
ence; that his Grace is not com-
mon in commanding onelie, but
a speciall and returning Grace,
turning vs home to him, in doing
that which his commanding
goodnesse exacted.

Deuotion tyeth vs to God, and
that for his infinite goodnesse
in himselfe, and his saving good-
nesse communicate to vs. And
being in so sweete bands, how
can we better discharge our selfe
of them, then by honouring him
in holy Obedience? And the
more we discharge our selues,
the more are wee bound. Every
degree of sufficiencie to obey,
and euery act of Obedience in-
creaseth Deuotion: The more

Grace that God giue vs for Obedience, the more we loue him, and cleaue to him, as the fountaine from whom all good floweth, and the end to which it returneth,

These twinnes both liue and die together: A dry and a withered heart voyd of Deuotion, is also barren of Obedience, and lacke of Obedience, lacketh the testimonie of strong obeying Grace, and the matter of new & greater Deuotion. Hee that would haue them both, let him begin at Deuotion, and the other will follow. A constant and tender Affection to God, meeteth not his commands with disobedience. These twins are feete to goe to God, and wings to flee to Perfection. The first is a bond of our vnion, and the second, a prooffe that wee stand firme in that vnion with him.

13. Holy

13. Holy necessities are
no distractions.

ALl distractions are not of a like nature ; some directly marre our proceeding, as businesse without our Calling: other are seeming distractions, a businesse in some other part of our Calling then wee haue presently in hand: These last are not properly distractions, but rather preparations. When a Pastour is going to the Pulpit, it is not distraction to visite a sick person, but rather a sanctification for the publicke worke: Our task is to bring soules to God, and sicknesse is a conuenient time for it: Reaping in the harvest, is as pleasant to the labourer, as his sowing, and to deliuer people in the hand of God, on their death-bed, is a closing of our labours about them: Wee sow the seed of the Word out of the Pulpit, and

finde the fruit of it in their affliction.

I haue often found in conference with the afflicted, and in the way going and coming from them, more points of Meditation, than possibly in more houres of retirednesse. Gods ordinances do further one another, and Obedience to them, hath euer a blessing following it: It is no distraction that separateth vs not from the end, nor turneth vs out of the way. Grosse distractions are more dangerous, yet if true Grace be in vs, we shall aduance our selues more quickly after them, & rouse vp our strength and double our care for redeeming our losses.

A well set Soule is sharpened by distractions, and turneth that impediment in a spurre: Some steps backward, make vs aduance further in our leaping: The Soule that toucheth good but occasionally, is soone loosed from it, but

but being tyed to it, then incident distractions, cannot separate, but augment our earnestnesse of that union: If we wedde our selues to good, for eternall enjoying, no temporall distraction can divorce vs from it. *He who is alwayes about his Fathers busines, shall neuer be distracted.*

14. Fruitfull Experience.

EXperience findeth vs fooles, and maketh vs wise, if our folly be curable, we can neither thinke euill, to be so euill, as it is, neither good so good, till Experience teach vs: The craft of Satan, the euill of sin, the strength of our owne corruption are best knowne by prooffe, to assay them, is to eate the forbidden fruit, and a new degree of knowledge of good and euill. The sweetnesse of Gods Grace, the saving power of the Gospell, the tendernes of

Gods mercy, and the worke of his holy Spirit, are best knowne by Experience: This is a sort of eating of the Tree of Life: *no inu*

Our best is to eschew Experience of euill: I care not how oft I haue prooffe of good, but it is madnesse to cast vs in the Experimenting of euill, but if our foolishnes bring vs on new assayes, the next is to take in a new affection to that euill, and new care to eschew it. In what measure we flee the prooffe of euill, let vs seeke the experience of good, though every houre giue vs a new taste of grace, we shall euer find a new sweetnesse in it; and when perfection commeth, it shall exceede all our bygone knowledge and prooffe: Every Experience with a new degree of light, bringeth a new affection, and stampeth the heart with a new hatred of euill, and desire of good. *in bus boog*

Experience is an ordinary remedie of folly, but if we amend

not

not thereby, there is none other, than a cutting off from that experienced (but forsaken) good, and to be compassed by that produced (but not forsaken) euill. Experience is an oft repeating of sense and euery such repetition reneweth and augmenteth the affections: Not to be moued by experience, is either to proue we are senselesse, that feele not, or witlesse. that make not vse of our feeling.

15. Companie is
usually hurtfull.

Scarcely can we enter in a society, and come off it, without offence: Our humours doe either breake out to offend other, or taketh offence of them: many affect a quicknesse of wit in breaking jests on their neighbours, but are thin skinned when they are touched themselves: They

take not the law of friendly comparing, which they giue to others.

It is Sathans policie to turne Companies (the meane of concord) in an occasion of discord: He bloweth at the coale of euery mans corruption a part, and finding them in a societie, preasseth to kindle them altogether, and turne our Tables into snares: Men on the other part, turne their Christian libertie into a fleshly licence, not sparing to refresh their owne mindes with the griefe of others: The usuall matter of speech in such meeting, is detracting of the absent, and scoffing at the faults of those who are present: Or if Grace and Wisedome make them beare off these seene blemishes, their speech runnes vpon some indirect taxing.

Societies are Gods blessing to mankinde to sweeten the griefes of this life, and mutually to sharpen

pen our wits for our Callings, but that meanes of mutuall good is turned into mutuall hurt, and the common benefit of all is overthrowne by the passions and indiscretion of some particular ones in a Company. We cannot eschew all societies, but we should make wise choyce of them with whom we converse: Some are so dangerous, that they cannot be haunted without certaine incōueniency. It is a iust thing with God, to make men offend other, who make it their merriment to offend him: When we are going or biding euen in the best societies, secret ejaculations to God, for an holy disposition is a good meanes to eschew that euill.

Happie is he, who commeth better from them, than when he went to them: Who keepeth him from the offence of God and his neighbour: And if their corruption doth iniure him, giueth them

them not a fleshly meeting: If we grieve not the holy Spirit by loosing our minds and tongues to the abuse of our Christian libertie, he will secure vs from these mutuall offences: They are not as the strife betwixt flesh and Spirit, but betwixt flesh and flesh: If the holy Spirit did over-rule all in these cōpanies, they would not either contest idly, or offend in contesting: The damage of societies made some to turne Eremites: It were good to haue the Heremites retirednelle in the noyse of societies.

16. The godly Traveller
is euer at home.

EVery one seeketh some delight in trauell, and that according to their disposition: The curious man seeketh rare conceits: The proud man respects of honour: The belly-god for odde meates,

meates, and their following pleasures: The Politician for intelligence, as the matter of his plotting and negotiating: The Tippler and complementer for purposes of discourse. But the good Christian seeketh for heavenly delights: His choyce commeth neither through the handes of Cookes nor Vintners, nor Marchants, nor from the mouths of States-men; he can take all these things as he findeth them, and vse them by the way: But his maine care is for God, and all his Observation run vpon Gods favourable presence with him.

What a pleasure is it to finde all the places of our trauell and rest, marked with the tokens of his loue? our bed with his secret instructions; and in the day, when we withdraw our selues from our companie, and powreth out our heart to him, he answereth vs to our heart, that his presence in an vnknown land, is as neare

neare and sweet to vs, as at home :
To finde him euery where, mar-
king the places of our abode, as
*Bethell the house of God, and Pe-
niel the face of God.*

This is GODS calling of vs
to the Wildernesse, to *speake to
our hearts* : He will tell vs, that
neither he nor his working is ty-
ed to one place at home. But that
all places are for the presence of
God, to them who are at peace
with him : The Altar is soone e-
rected and the sacrifice offered on
it in the heart that hath a constant
Deuotion : The Curtaines of our
Tabernacle are no lesse, than the
vaile of heaven : No man yet
sought God truly, but he know-
eth that *God is more easie to be
found, than his owne heart* : If we
finde it in an holy disposition,
then both he and the furniture
for his worship are at hand in e-
uery place.

Surely that man may be from
his house, but he is not from God,
he

he carrieth his home abroad with him, and God, whom he serueth in his house, trusteth him in the fields. This Soule is ordained for heaven, that at home and abroad, is euer with God: Heaven attendeth him on earth, and while he is abroad on earth, he is at home in heaven, by that heavenly disposition. Other men provide bodily necessities for their journey, and the godly aboue that, provide for the fauour of God: This sacred prouision goeth with vs, it carrieth vs, it keepeth vs, and bringeth vs backe laden with fruits of it selfe: Hereby in a short journey, we make more true gaine, than *Salomons* Navie did from *Ophir*.

17. The combat betwixt the
Earth and the Wretch.

THe Earth groaneth vnder
all grosse sinners, but hath

a particular Combat with the *Wretch*: Other sinners burthen it with their vanitie, but he would swallow it vp: he wearieth it in furnishing his desires, and hopes: And yet is not content: His desires augment his hopes, and his equalled hopes increase his desires; they are the two daughters of the *Horse-leach*, which cry, *Giue, giue*, and mis-contentment comming after, saith neuer, *It is enough*. To rise vp from a good Table as hungry as one sitteth downe, is of a doggish appetite, so is the *Wretch* in all his riches.

Sufficiencie and aboundance doe but inflame, and not quench his desire. He gapeth on the earth, to take it all in his possession; though he joyne Land to Land, and house to house, yet he is poore, in his owne aecompt, so long as he lacketh his neighbours lotte: He entrench in strife with the earth, an vnnaturall Sonne with his Mother, and it is hard

to know which of them is more earthly : He desireth all, and digesteth nothing, no, not the cruelties of his owne desire : but in the end is digested of his owne aduersarie.

With what triumph doth the Earth embrace the dust of her foolish competitor ? All her superfluous and fruits, and treasures of her bowels, could not satisfie him being alive, but seven foote length of her bosome closeth in his carcase. While he breathed, he would take *Jordan* in his mouth, but being dead, a small box holdeth his worthlesse ashes.

O what oddes betwixt the desires of a breathing, and the dimensions of a breathlesse *Wretch* ! So small an hole will hold his corps, whose hopes deuoured all the Earth : It is good for them in their life, to take the just measure of their body. Little will containe it, why should they trouble the world with their idle & endlesse

lesse desires? What although he could accomplish his hopes, and possesse all the Earth, yet were he but earth on earth, and being laden with that *thicke clay*, when he goeth to dust, shall make as small addition to the Earth in quantitie, as the possession of it addeth to his worth.

Surely their spirit in this case is more lifelesse, than their carcase; and it is a iust punishment for their wormish heart, to be cast backe in the dust, which they so much affected: Let them desire as they will in the end Death will deuoure them. Mankinde is as glad to want him, as the Earth is to haue him. As a pest he troubled men continually, & laboured to turne their lottes into his bosome, but now, both reioyce in his death: While his friends lament him, both mankinde and Earth reioyce that their trouble is cast out.

18. Wise

18. Wise expounding
of Gods wayes.

WEe haue no greater griefes, than these of our owne procurement, and the foolish expounding of Gods wayes is a great one: We looke to some particular of his proceeding, and sticke on it, and rather vpon a crosse, than vpon a blessing: And if wee goe further, we iudge thereby both his purpose and end: The worke in our judgement importes both simple anger present, and destruction to follow: This is a great errour, and is shortly auenged on vs: It maketh vs doubt of his good purpose, and almost despaire of the good end. But God chooseth for the best end the hardest way, both to proue his owne power, and to try our faith.

It is better to expound his wayes by his purpose and end,

then these by his wayes :
Though he should draw vs
through Hell, yet let vs still be
assured of Heauen : His decree
is sure, as his end certaine, they
are in him fixed, and the way
betwixt them lying through
many occasions and actions,
haue difficulties and bad appea-
rance, but amidst all these cros-
ses, his good-will slideth soft
and sure. And if our heart bee
setled, anent his purpose of
our election, and haue pledges
of his end of our glorification,
wee shall both overcome the
difficulties of the way, and rest-
ing on the decree, shall obtaine
the end.

What albeit the middle linkes
of this chaine of our Salvation
doe shake on the Earth ? Since
both the ends of it are in Gods
hand, yea, fastened in his heart ?
And hee hath so joynd the
linkes of it among themselues,
that they can neither slippe
nor

nor breake, and it selfe as fast, as he is vnchangeable: His heart must be pulled out of him, before he change his purpose, he will denie himselfe, ere he disanull his inacted decree: All our considerations of our present and eternall state, are but loose and slipperie, till our heart bee fixed in the heart of God.

19. The tryall of our time.

A Wise Traueller considereth in what part of his journey he is, and a wise disposer of his dyer, noteth his age, and temper of his body; so a good Christian marketh the time of the world, and in what periedes of the time hee liueth.

All times turne in the Circle,
1. of *Prosperitie*, in abundance
of Gods blessing, 2. *Profanesse*
in

in the abuse of these blessings.

3. *Punishment* for the abuse. 4. *Repentance* vnder punishment, that we may enter againe in prosperitie as the beginning of that Circle. It auaileth greatly to know in which of these foure we are; if we be in the time of Peace and Prosperitie, to know the time of our visitation, and to vse aright the things that concerne our peace. If in the time of profaness, to eschew sinne, and keepe vs. from the wickednesse of our time; If vnder punishment, that wee repent timously.

Double this time of the reformed Churches, is the time of punishment, we haue had long Prosperitie, the cleare light of the Gospel, and offer of Salvation, but haue abused it, and now God is reuenging on vs. *the quarrell of his Covenant. Levit. 26. 23.* Let every one mourne for his owne sinnes, and the sinnes

sinnes of his time, that hee may
haue his Soule for a pray.

He is voide both of the feare
of God, and the care of his owne
Saluation, who now turneth
not to God: when his Word
and Workes of justice about vs,
and our owne conscience with-
in vs call vs to teares, it is time
to *afflict our Soules for our sinns.*
If wee cannot deprecate com-
mon calamities, yet we shall re-
ceiue the *Mourners mark* on our
forehead. Exech. 9. for our owne
fastie: And God, who had the
Arke for Noab, and Zoar for
Lot, *shall bind vp our Soule in the*
bundoll of life. 1. Sam. 25. 26.

Since we haue not vi'd our for-
mer times well, it is not good
to lose the time of Repentance
also. If we doe, there will be no
more regresse to peace but vter
exterminion. But if we retuene
to God with all our heart, when
he hath purged his Church by
his fierie tryall, he will cast the
rod

rod of his anger in the fire, and
turne our mourning in a plea-
sant peace, O Lord, we waite for
thy Salvation. Gen. 49.

20. Short care for
a short life.

THe workes of the most part
of men, tell that they thinke
not of Heauen, or that such a
heauen as they minde, is on
earth: They seeke earthly things,
and compute their happinesse by
their obtaining, and their mis-
erie by their want. Riches, Ho-
nour, Fame, Pleasure, &c. are
the height of their reach, and that
not in a small measure as passen-
gers for the way, but excessively
as possessors of their end: No
care of another life, because no
minde of it: Or if the thought of
Heauen be forced vpon them,
it is soone banished by the
strength of earth-delights.

Their

These desires are as base as the Beasts, and Wolfe, for the Beast can doe no more, and ought no more: But men are reasonable, and called to Heaven: They may reckon on many branches with wormes, they come of the earth, live on it, creepe on it, and at last creepe into it, & more wormish then they, being more affected with the dung of the Earth, digged out of the bowels of it, then with the Heaven. What priviledge their body hath in being living earth, they loose it in seeking lifelesse earth for their happinesse.

Both doe heere agree, an earthly life, and an earthly spirit, spent in the cares of the Earth: But a strain of the life of God lifteth vp the renewed Spirit to heavenly things: It cannot be so basely abject, as to minde and glutte the baggage of the Earth: But as it is from above, so it is all set on things above, and turneth even
D the

the necessary and moderate cares
of this life to an heavenly tem-
per, by that reference, that it
hath in their vie to life eter-
nall.

Occasionall errors come in at
a side, and wrest some part of
our course, and being discover-
ed, are easilie remedied. But
this is a fundamentall error, to
place our happinelle in the
Earth, and to seeke it therein: It
peruerteth all the course of their
wayes, and the greatest convicti-
on of it, is when time of amend-
ment is past, when that con-
suming fire at the last day, destroy-
ed all which they haue scraped
together, they will then see their
error.

I thinke it great wilcometo
crave our cares, according to the
things themselves. If Eternitie
were here, mans scraping and
raking of the earth might seeme
reasonable, but since our time
in this life is but short at the lon-
gest,

gest, and shorter possibly then I
know I will see all mine heart
for heaven, and a short life shall
have as short a care.

And Remedies

Perplexities in our doings are
a torture to our Soules. With
great difficultie wee resolve on
the end. And when that is fixed,
what doing have we to dispose
the means that are most expen-
dient for it? And scarce here
our spirits delivered of these
two burthens of purposing the
good end, and choosing the
best means, when the heart
of the y^e man tormenteth him
worse. *And the mind is troubled*
if the end be to be better
to the state and for his than, then
to the wife. The wife can mul-
tiplicke his griefes, and by her
sight maketh his way perplexed

to him, whereas the rash man
and senselesse, bringeth out some
birth without conception and
travell.

The stupid is meereely passive,
and letteth all things come as they
will: his senselesse disposeth
him for any thing, not because
of resolution, but for lacke of it:
Hee hath no more of matters,
but their fruite and event. He is a
witnessse to the Childe, but nei-
ther father nor mother to it.

The hastie man is so in his acti-
ons, and every part of them at
once, that he is in none of them,
his doing is as swift as his thought,
and oft-times before his think-
ing, as his tongue, so his hand
and foote out-runne his minde:
He is out of them by temeritie
before he be in them.

But true wise dome saveth vs
from all these errors: It looketh
to God, in whom are the ends of
all things, and adviseth with his
word about the means to bring

vs to the end, and resteth on providence about the event. Thereby we are more in God, then in our businesse, and commit them to him, that hee may doe them: Full dependance on him, cureth the throe of all these perplexities.

22. Passions, Tyrannie, and Remedic.

Passions, are justly so named, though they breed in vs: yet we suffer of them, and that in such violence, as scarcely either allurements of sinne, or provocation of injurie can worke: It were nothing to see vs by outward folly, drawn out of our selves, but to suffer that of any inward power, is more strange; and that not so much a power, as an impotencie: It is not strength, but weaknesse in vs that breedeth Passions, and yeldeth to them:

a weake defender, maketh a feeble assaulter proue strong: And there is yet worse in it, we know not either how to punish or to remedie it. Both parties are in our selues, the doing and suffering of *Passion* is both of vs, and in vs, and when we preise to mend it, new *Passions* arise in vs, both of griefe that such *Passions* should be in vs, and of feare of wrath for them.

I will not excuse my selfe, because of *Passion*, but rather accuse me: Excuſes of that kinde, are they who excuse their fault by drunkenneſſe, the purgation is fouler than the sinne purged: *Passion* in it ſelfe is punishment enough, if it lacketh guiltineſſe. It doth diſturbe man and tranſporteth him, that the violence of it, is a ſufficient chaſtiſement for it. It is a naturall impotencie, and muſt be cured by a ſupernaturall Grace: When God, in whom is

no *Passion* reneweth vs to his I-
mage, and we shall our actions
see him as a *Patterne* before vs
we shall finde a restraint of them.
I doubt if any *Passion* can arise in
that Soule, so long as it seeth an
unpassionate God in the face of
his meeke Sonne Iesus Christ.
We are as farre separated from
the meeknesse of Christ, as we
are transported by *Passion*.

22. Three faults with the
world, but not with God.

These three things are coun-
ted faults in the world, and
yet no man needeth to repent
him of them: the modest shew-
ing of occasioned honour and ri-
ches, the patient Digesting of
great wrongs: And the not follow-
ing of the fashions of the world.
Who so are disposed, are coun-
ted Doles, but that sentence fal-
leth on the Iudge. The first is

counted Basenesse of Spirit: The second, an euill Conscience: He swalloweth Injuries so patiently, that he incurreth the suspicion of senselesse and stupiditie: And the third, a *saucie singularitie*.

But such a Spirit beareth out that censure vpo better grounds: The first commeth of true Contentment in God: The second, of a care to keepe himselfe in peace with God: And the third, of a iust contemning of the world. True honour followeth the modest Shift of it, and the riches of true Contentment, are treasured in the heart that hungreth for no more. He is truly content, who hath fixed a period to his desires, and doth not so much as loose them to a racklesse willing of further: And the best way to keepe peace in our Soule, is not to fret at injuries: and it is a token that he who dwelleth in vs, is greater than the world, when we count the worlds fashions

shions a witlesse folly.

He who is so possessed in his choise, securely indureth that ignorant censure, and hath indeed attained the truth of that which they are seeking imaginarily: He seeth by Time, they will either applaud him in his course, or els fall short by the way to their greater losse.

If the world can shew mee where I shall finde it, or what fixed Patterne and exemplar of good, it followeth, with some reason it might exact of mee an imitation: But since it can neither tell, where to finde it selfe, neither hath any Patterne, but its owne new fangle vanitie, it is shamelesnes for it to sue, and madnes in me to giue it obedience. It must be a bad stuffe that keepeth not the colour. And a bad colour that changeth every day: Stuffe & colour of so changeable a stampe agree well together: But the renewed man dy-

ed with the vⁿchangeable co-
lor of Grace, condemne them
both.

I will not render my selfe to
that scholl, where posed soli-
ditie is counted a vice, and new
fangled follies are counted per-
fection.

24. Saluation is of

Grace alone.

THe Grace of God in man,
hath no greater enemy,
than man himselfe. Sathan hath
his name from enmity to God
and good, and the world com-
meth in vnder his Standard in
that warre. But they cannot all
hurt vs so, as wee our selues.
Their businesse is without, and
cannot preuaile, except our cor-
ruption bring it within, and par-
tie it against vs. All these ene-
mies may will our hurt, but can-
not worke it. Our yielding to
them,

them, giueth both life and way
to their euill will. Of our selues
we meete Grace offered with
neglect, contempt, and oppo-
sition, and when we haue recei-
ued it with abuse and vnthank-
fulnesse.

Grace iustly beareth the name,
for it is a free gift, God is good
to vs, for no foreseene good in
vs, but of his free fauour: He fin-
deth vs euill, & maketh vs good:
The beginning, growth, and per-
fection of Salvation, is all of
Grace: It is good to finde this
our native graces disposition:
When we finde nothing but e-
uill in vs, and all good to come
freely of God, then we know the
praise of the glory of his Grace.

Who so seeketh any ground
of his Salvation, or Election, in
his foreseene faith, or Works, or
humilitie, is not humble, but
proud against God: he maketh
himselfe a step barne, and not
a natue Sonne of God: He is not
begotten

begotten of a speciall loue, but respected with a posterior and following fauour, which dependeth on some worthinelle foreseene in himselfe, and the worke of it vpon the willingnes of his owne will.

He who buildeth vpon his owne will, and not on the good will of God, can neither haue stabilitie nor peace on so tottering a foundation: As foolish babes presuming of their owne strength, will not receiue the prepared meate by the hand of their mother, but with their owne hand, they loose that foode, defile their garments, and starue in the meane time. So proud, *selfe-sufficient* men will not receiue Saluation by Gods powerfull application.

They must be partiall workers themselves, & Gods worke must depend on their will, and so they loose the offered Saluation: They who with a childish pride

pride will not be freely saved, most justly are not saved at all: God wrought the worke in it selfe without vs; and in the application he sweetly and powerfully bowes our will to receive it. *This giveth glory to him, and peace to vs.* The Angell ranked these thus right. *Glory to God in heaven, Peace on earth, and towards men good will.* Luk. 2. Gods good will giveth peace to men, and the glory of all is due to God alone.

25. Proud sinners to Hell.

PRoud Sinners have strongest conceit, that they goe right, at least in the way of their choyse: Sathan blindeth them so, that they mistake both the end and the way. In their count they are running to heaven, when they are posting to hell: He serveth them

them kindly with fresh Post-horses: Sometimes he mounteth them on drunkennelle, and when they haue runne a stage on that beaustlinelle, he can mount them on Lecherie: Againe, he can refresh them with Auarice; and if they be weary of that slow jadde, he setteth them on lostie Ambition, and to make them more spruce, he can horse them on restless Contention.

Euery one seeth not Sathans Enquirie: There is no complexion or disposition, but he hath a fit horse for it, and that of it selfe: Euery mans predominant, is a beast of Sathans sadling, and providing to carry men to hell. The way is one, the Post-maister is one, he is to be found at euery stage, mounting his Gallants, their horses are all of one kinde, though not of one colour.

Happie is the man, whom God dismounteth in that euill way, and more happie is he, who taketh

keth with that stay, and turneth
 his course to heaven: Many are
 stayed who turne not: God chec-
 keth them by his word, by their
 owne conscience, by crosses, by
 censures of Church and Pollicie,
 by admonition of friends and
 Pastors: but they goe on, and
 counthe helpers of their sinne
 their euely friends, and their
 admonishers to be their enemies:
 But the godly take vnh
 reprooves, as Gods owne dismoun-
 ting them off their beastly passi-
 ons: And with David, blesse God,
whom thou bringest into their way to
slay them from euill. When hard
 hearted sinners sold to sinne, post
 on to destruction, the godly that
 take admonition, shall be saved.
 Gods seuing Grace is power-
 full in that soule, in whom whol-
 some admonitions without and
 exceeding to them within doe
 meet together to giue laze in
 A: 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

26. Gods calling is a
sufficient Warrant.

IT is some token of the life of God, to stirre at a weightie calling: A blind horse is in the myre before he see it, but the seeing horse goeth about: They are euer most ambitious who haue least worth, and most forsaken of God, when they come to their desire: Gods calling is both the onely right to enter in a charge, and a suretie of sufficiency for it: He suffreth no man to serue him on his owne expences, but what euer he send vs to doe, he furnissheth vs for it: and it importeth as much the glory of his mercy, truth and wisdom to furnissh, strength, as it is needfull for vs to haue it. When he calleth, he obligeth himselfe to be with vs: As it is a laying of a burthen on vs, so it is a suretie of his assistance: As the task is imposed, so is his presence promised. It

If men call themselves they run away from God, who justly forsaketh them in that aspiring course, and will more forsake them in their fruitlesse labour: But when his calling is waited on, and vnderaken, not for any conceit of strength, but for conscience of his out-thrusting providence, and confidence of his assistance, there is a sweet concurrence: The patient on-waiting and modest shifting, till conscience observing his will, command vs to yeeld, is a speciall sort of Gods directing Grace, and will be followed with as comfortable a vertue in the discharge of our dutie.

This maketh men called of God, bold as Lyons: their faithfull seruice to him, breedeth them indeed bitter opposition: But their conscience sheweth them their warrant, and their Master who wil not forsake the.

Be not affrayed Paul, for I am with

with thee, and no man shall hurt thee; Acts. 18.9. And as I was with Adames, so will I be with thee Iosua; I will not faile thee Iosua, I will not faile thee nor forsake thee, be strong, and of a good courage, Iosua. 1.6, 7, and 9. But they who call themselves, dare not be faithfull: They see man and not God, and so dare not offend man; They find not opposition of him, or if they find any, they haue no further warrant, than their owne aspiring humour, and none other assistance, than their owne conceited strength, which is weaknesse indeede.

He who is conscious of an holy Calling, is guarded from all difficulties that may occur. Hee knoweth of a sure retreat, when he is troubled for his honest labour; though he be weak in the sight of man, hee is sufficient to beare out his Masters quarrell against all the world.

Yet

Yet none who knoweth God,
dare glōse with him in this bu-
sinesse, he is as a foole who lieth
of his owne purse. The con-
science of our sinceritie in all
this worke, is a scale of Gods
continual and comforting pre-
sence. The world testeth their
labour and endangereth them
selues in damnation, who op-
pose them who are called of
God.

27. **Atheismes poyson.**

Atheisme is both the most
univerſall and most incur-
able diſeaſe of the world. It is a
counterſconce erected by Sa-
tan againſt the Goſpell, to elude
the force of it, and to hold men
ſtill in the bands of ſinne: It
goeth vnder one name, but hath
many practices, ſome more o-
pen, and ſome more ſecret, and
in their worke ſome more dan-
gerous

gerous than other: A dissolute man is not so powerfull to perswade his opinions, as he who coloureth his profanitie: Open Atheisme almost refuteth it selfe, but covert Atheisme may deceive the wise. There is neither such a ground nor coverture for Atheisme, as to maintaine that men of all Religions may be saved: To make so many doores to Heaven, is to cast wide open the gates of Hell; Christ hath told vs, *that the way to heaven is narrow, and few find it, and hee calleth himselfe the Way, but not the wayes*: As there is but one God, so there is but one way to him by Faith and Obedience in Christ.

The signes of it, are an humane and officious carriage to man, but licentious and irreligious, and a carping of the Religion professed in the place of their dwelling: And if necessitie draw them to the publick worship,

worship, their behaviour bewrayeth an absence of their soule from that exercise: They jest at Sermons, and make none other vse of holy Scripture, than prophaneely to apply it to euery profane purpose and trifling occasion: and at their meales, their vnhalloved morsels must be set ouer with the sauce of some abused sentence of Scripture: they care not to offend God, for pleasing their companie, who partake of their prophaneesse, if they be not offended at the offence of God.

As mettals are knowne by their sound, so their grosse Atheisme is discouered by their profane noyse. They who feare God, dare not carie themselves so before him: And they who haue found sacred Scripture the seede of their regeneration, the foode of their soules, and their comfort in trouble, will neuer currie so heauenly Oracles to the
matter

water of their sprinkling. But
 they are not long repunished,
 and their downy sleep is broken
 Nature in Ascents findeth
 selfe vexed with the dumbe
 checke of conscience crying vnto
 them, that there is a God; But
 this summe is out-cryed, and
 Conscience out-faced, by this,
 when they thinke any course is
 a way to heaven. Such men are
 not so much justifying their
 course before men, as prouiding
 libertie of sinning against the
 checke of their owne conscience.
 There is no such compendious
 way to libertie, as the lacke of
 Gods feare. And that heart is
 vnder dole of his feare, who saith,
 That there is no God. Though
 he be most glorious in himselfe,
 and gracious to them that know
 him, yet he is nothing to the
 olde man that denyeth him to be
 God. But he that will finde a frea-
 tful way to the right God, whom they
 deny, hath his way to the right

& in the end will testify his truth
to their destruction; except they
amend: It turneth men into
beasts, yea into devils, while their
heart is saying, *There is not a God*,
their Conscience gueth them the
lie, and by secret checks; both ar-
resteth them before, and tor-
menteth them in the Name of
that God, whom they deny.
They can neither destroy God
in himselfe, though they desire
it, neither in the hearts of the
godly. All the fruits of their god-
lesse spurring, is to move him to
destroy themselves: It is good to
foster our hearts in the feare of
God, and to seeke out & follow
that straight way of life: *Blessed*
is he who feareth at wayes, but he that
hardeneth his heart, shall fall into
mischiefe, Prov. 28. 14.

28. *Sinne is an evill guest.*
Sinne is the worst Guest that
cometh to any place: It
bringeth double destruction:

One in the beeing of it, the other in the fruite: It is plaine that the wages of it is death, but euen the being of it (such as hee hath) is destruction of the thing wherein it is: Men, Angels, Thoughts, Words and deedes, are good in themselves, but sinne in them, maketh them euill: It hath no being of it selfe, and is nothing, but the breach of Gods Law, a discord and deformitie, a priuation of good, and dep rauation of its owne dwelling, the beeing it hath, is in these things, and so soone as it commeth in them, it spoileth them, they become euill Men, Angels, Thoughts, Words and deedes by it, Hee is an euill Guest, who for his reckoning putteth the Pest, or a fire in his lodging.

I wonder not so much at the euill recompense, it giueth as at our selues who welcome it againe: No maner will welcome him, who set his house on fire:

Ye

Yet wee receiue sinne, and welcome it, though we were euen now smarting for the worke of it: Some doe marke the second worke of sinne, the punishment of it, but fewe marke the first destruction by the beeing of it, so as to abhorre it, belike, it so destroyeth vs, that we haue not a sound minde to marke its destroying Nature.

O! what ods in Grace? It both changeth vs by renouation, & bringeth vs to glory, the very beeing of it, is the health of Soule and body: next to God himselte, there came neuer a better Guest into man, then sauing Grace: Of Adams Sonnes, it maketh vs the Sonnes of God: Of Naturall men, spirituall: And of vile Sinners, it turneth vs into Saintes.

It is extreame miserie to be desirous & patient of sinne: But a token of a renewed Nature, to abhorre sinne, and thirst for Grace.

29. Fittes of Insolencie.

THere is no Spirit so modest, which hath not some fittes of *Insolencie*: If any odde thing appeare in them, they are puffed vp in a conceit of worth, and as farre transported from their wonted modestie, as they conceit of that suppoled worthinesse: These fittes are more marked of others then themselves: their humour blindeth them, so that they cannot obserue that change, others remember their former dejection, and foresee it to come againe, and so make that startling as insolent indeede.

An *Equall* cariage proueth a well fraughted Soule: Our true worthinesse is in Gods fauour; our dignitie is his dignation, and the exalting or downecast of our heart, is from the sense of his fauour, or lacke of it: If we be sure of his fauour, wee shall

shall then alike evenly carrie our
selves in all other things.

But fits of insolencie bewray
a double weaknesse, one, of little
true worth, that seemeth so great
to vs: another, of a racked iudge-
ment, making vs too passe
boundes vpon so small occasi-
on. The wise man is euer like
himselfe. And at any occasion
he is rather dejected than puffed
vp. If the speeches of other make
him overweene himselfe, hee
chastiseth himselfe in secret for
it seuerly: When he returneth
to his wonted thoughts: he ab-
horreth that insolencie, and guard-
eth himselfe, that they surprise
him no more.

30. Constant Inconstancie

The vpright heart must en-
counter with many diuarts:
When it meeteth with vpright-
nesse, there is no difficultie, but

such are as rare, as a white Raven in the world : When it meeteth with crookednesse, there is the strife, yet this is not the greatest : *Doublenesse* is worse for conuerging, than open and constant peruersenelle, he cannot rectifie the other, and they cannot peruen him, and while all of them keepe their standing, there is neither application to other, nor peace among them : Yet it is easier to escape the euill of the brush, and ruderiegor backward, then of the fickle *Chameleon*.

Flat opposition is lesse dangerous, than couered agreement : A winde blowing constantly from one point, doth not so endanger a ship, as when in an instant it turneth to a contrary point : To say and gaine-say in two moments of time, and to blow both from the East and West, is a greater crosse to them, who deale with such men, then to themselves.

A man who is alwayes the same in good, is both easie counted and kept, but none can either know or keepe the double hearted. He changerh thoughts, resolution, and practise as oft as breathing: When we gripe him in one, he breaketh out in another, and his turnings are oftner in contrarie than diuersitie, to dealc with him craueth a necessitie of turning with him, or else of discord: but a free Spirit can neither be active in such turnings, neither so basely passive as to endure them: The best dealing with such, is no dealing at all.

31. Wrong Iudging.

Our estimation of things is a valuing of our selues, and a balance istryed by trying of weights: Many count highly of base things, & basely of great things: Heavenly things are

nought to them but they admire
earthly trifles. This error of their
count proueth weaknes in their
judgement, little is much to lit-
tle, and few shillings are great ri-
ches to a begger, and coarse food
is delicate to the hungry.

It were tolerable if they kept
their error within them, but
they obtrude it vpon the things
themselues, they must be so na-
med, as they misconceiue them.
The nature of these must bee
changed, because (forsooth) such
Dictators haue so spokē of them.
Common gifts must be excel-
lent, and most excellent. Graces
must be but common gifts; be-
cause it pleaseth them so to think
of them. It is a violent forcing of
things, to ranke them so as wee
conceit, and a tyrannie ouer the
minds of others, to obtrude our
error on them as truth. It is too
much that our owne affections
and carriage to things, flow from
that false ground.

The

The gift of true judging is as rare, as true good itself: He who hath it, ought to thanke God for his gift, in securing him from the whirling giddines of the world: But withall let him resolve that he and his gift will fall vnder the same censorious censuring of others: But he hath enough, who hath God approving his judgement, and courses that flow from it.

32. Injuries inflame

Corruption.

Great corruption lurketh in the best, and is as secret to them as to others: But Injuries are Sathans bellows to blow it vp: He is somewhat more than ordinary sanctified, who at great wrongs vouch not more corruption, than either himselfe or others could thinke were in him: But Sathan stirreth not for the

injurie alone; he intendeth thereby to draw more sinne out of vs, by loosing our corruption: He knoweth that if all our thoughts be set on our iniurer, Grace will be disbanded, and Corruption breake out into grievous sinnes.

We haue more to doe, than to busie our selues with our iniurer: Sathans ambush in our owne heart, is more dangerous than all our outward iniurers. Many haue kept their strong hold, so long as they abode in it, but being wyled out of it by the craftie enemy, they haue both lost it and themselues. So soone as we are iniured, it is good to turne from our iniurer, to our owne heart, except our corruption be ordered, it will breake loose, and harme vs worse than our enemy; if our passions can be curbed, the iniurie is soone digested.

33. How to please God
and man.

WE owe a dutie both to God and man, but mans importunitie & our weaknesse, maketh difficultie in caruing their duties: we know by his word, how to please him, *Loue the Lord thy God with all thine heart, Mat. 22.* But how to please man, is as hard to know, as to doe it: If reason can content him, it may be knowne, but the rule of humour and opinion is vncertaine. How shall I know mans rule, since he knoweth it not himselfe? Neither are all men of one minde, neither is one man for few houres in that same mind: God in a sort craueth lesse, than we owe him, but man is mislearned, and craueth more than his due; *God is most high, and higher than the highest. Eccle. 5. 7.* But mans due is as farre inferior

to Gods due, as man himselfe, is ynder him.

It may serue man then to be respected, when God is first pleased: If he be not content with this place, he maketh himselfe a competitor with God, and from that may be a corruall, and bring judgement on himselfe, and his obsequious obeyers. He is worthy of none other regard, than misregard: And declareth himselfe an enemy to God and his honour, who is not pleased with this just caruing of duties.

The difficultie is in this, that we stand betwixt two parties, God and man: There is no question in the matter it selfe: For Gods will is iust, and mans foolish: And if either man were conformed to God, or if we were onely flesh, or onely Spirit, there would be as little question: But man is contrary to God in many things, and flesh in vs inclineth most

most to mans wil, as more agreeable with our owne corruption.

He must be more Spirit, than flesh, who can free himselfe of these difficulties, obeying God, and patiently indure trouble for his obedience.

To overcome this difficultie, three blessings are necessarie:

Wisedome to direct vs in the right: *Love* in doing the right:

And *Peace*, that though wee find wrongs for our right, and hatred for our love, yet so farre

as we may to keepe peace with them: *Wisedome* carueth the due-

tie, *Love* seasoneth it to them;

and *Peace* burieth their injuries,

and will neither reuenge them, nor be at discord from them:

God shall be his portion for ever, who thus preferreth God to man.

34. Resol

34. Resolutions performed.

Resolution is a good Precedent to our actions, but is not the actions themselves: If we dwell on it, wee shall doe nothing commendable: That Resolution is as a false conception, that is buried in the birth, and cometh not to execution: If the husbandman shall be ever preparing his plough, and never till, he can neither sow nor reape: A weake and staggering Resolution, is broodie of scruples, and findeth matter of stay in it selfe, but so soone as the worke is well begun, then Resolution endeth.

There is oft times more difficultie in Resolution, than in doing: For in Resolution, the mind is on many things at once, but in the Action, it is vpon the worke alone. It is rent in diuersities, and
contra-

contrarieties in resolving, but trussed vp in doing: Many times we are in torture resolving, but in the Action wee finde peace. A solide and masculine Resolution giueth vs no rest, till it put vs ouer into the hand of Practise, yea, it resoluerh for doing, & turneth all the resolving powers to execution.

These are twinnes of a ripe Spirit: both to resolue and doe; to doe without Resolution, is *rashnesse*, and to resolue without doing, is *faintnesse*: Hee who doeth without Resolution, dreameth of none impediment; but he who resoluerh & delayeth execution, waiteth vpon impediments, & rather than he will lacke them, he will faine a thousand in his owne fantasie. Euen fantasied difficulties doe terrifie the lazie, as much as reall difficulties doe the wise and diligent. *The Sluggard saith, There is a Lyon in the way, I dare not goe forth, least I*
be

be killed. Prov. 26. 13.

35. Callings are our tryals.

AS *Callings* are Gods taske appointed for vs, so are they his *Trialls* to proue what is in vs: He hath ordained many calling for mans good, but many turne these meanes of good to a snare: There is no lawfull Calling without its owne good end, and right way to come by that end. But the most part passeth that good, and chooleth the wrong. *Equitie, Honestie, Humanitie, Vprightenes,* are Gods rodinance for *Callings*: *Decence, Ciroumvention, Doublenesse,* and such like, are Sathans inuention, and yet many shift the first as a vice, and follow the second as the vertue of their Calling: God setteth before them the good of mankind, but they set nothing, but their owne private good, and

and care not for obtaining of it,
to hurt their neighbour,

How can God blesse the
breach of his owne ordinance?
They may scrape together a state
to themselves, but God will
blow vpon it. They thinke that
Callings are not Gods ordi-
nance, nor themselves lyable to
reckoning. And exercise them, as
though they were of their owne
vpraking, & had none other end,
then to make them great in the
Earth. But O miserable great-
nes, that deminisheth Grace,
and destroyeth them that haue
it. The losse is heere incompa-
rable greater, then the conceited
gaine. What profit is it, to gaine
the world, and loose their soule?
To purchase Hell to themselves,
for enriching their posteritie.

It is a pittie to see men forsake
hony and sucke Venome gree-
dily, but greater pittie to see
men of an euill cariage in their
Calling counted the onely men,
and

and these who are conscientious to be counted no men: I wonder not to see that same error, which misleadeth men, to approue them in their wrong, but I wonder that mankind injured by them, doeth honour them for their euill: It is a just thing with God, to make them hurt man more, who so foolishly alloweth them, whom hee disdaineth: They cannot complaine to him of their wrong, since they approue it.

This is a safer course to honour God, by following his will in an honest and faithfull discharge of our Calling: It is good for mankind, and for our selues, & acceptable to GOD. Heereby hee proueth to others, and sealeth it in his owne conscience, that hee hath placed him in his Calling in mercy, both to mankind and to himselfe.

36. Foode of our Soule.

OUr care for the bodie condemnerh our brutishnesse about our Soule: both are substances, and haue neede of entertainment, but wee are more sensible of the bodies necessities, and carefull to supply them: The Soules necessities, are both greater and more vrging, than the bodies: Our bodies lye vnder cold and heate, and the decay of our naturall moystnesse, which must be duely supplied by nourishment: But the necessitie of entertaining the life of God, and the sparke of Grace in the midst of our corruption, is daily and houely: It is senslesnes, and death when these greater necessities are not felt and supplied.

No man is so foolish as to feede his body with imaginati-
ons, or if he would doe so, it
will

will not be so deceiued, it is a substance, and must haue substance to maintaine it.

How many know not what their soule is, and what need it hath, and how to supply it? And others who thinke they know all those, doe content themselves with imaginations: They doe worse to their soule, than to their bodie, and their soule is more blockish, than their bodie, in resting content with these conceits: Aske them what certaintie they haue of happines, and securitie from miserie, they haue no more reason of both, than their apprehension; and yet that supposed absent euill, is as neere to them, as that conceiued good is farre from them.

What man can be seized in a worldly inheritance by imagination? and yet the most part haue no more warrant for their Salvation: The estate of their Soule heere, and eternall Salvation heere.

hereafter, is too great a point
to hazard vpon a fantasie: It is a
wholesome body: that findeth
its owne necessitie, and taketh good
foode, and turneth it to its owne
substance: It is a wholesome
Soule, that alwayes desireth
God, findeth sensibly his vnion,
and by a continuall communi-
on partaketh of the diuine Na-
ture.

When I finde my Soule burnt
vp with the desire of him, panti-
ng like the Hart for water, and
gaping like the thirstie ground
for raine. I am sure, that is of the
life of God: It is not fedde with
fantasies, that is filled with God
himselfe, it is filled with him,
that cannot rest on any thing be-
side him, and finding him in it
selfe, doth sweetely rest on him
who onely filled it, and refresh
in it. Nothing can fill the Soule,
but that which is greater then
it. Though in substance it be fi-
nite, yet it is infinite in the desires.
And

And God alone doth infinitely exceed it, both in substance and desires: It would be counted frensie in a man, who would pottle to driue himselfe into a Nutshell: So is he, who seeketh contentment in the world alone.

37. A Constant dyet of Gods-Worship.

Appetite is a good preparation for meate, so is a zealous affection for the worship of God. It is good to haue our appointed times for Spirituall exercises, and to keepe them: But withall, to strue for the spirituall Appetite.

How sweete is that Exercise to the Soule, wherein our necessitie wakeneth our desire, Our desire sharpneth our Appetite: and our Appetite thrusteth our heart to God, and God pulleth

leth both our heart & our senses
to him: In one instant, it is both
prelled with sense of misery, and
burnt with a desire of God: And
sweetly allured and drawne by
him to himselfe: These are won-
derfull actions betweene God
and vs, and all wrought in vs
by his Spirit, to carie vs vp to
him.

Though I tye me not super-
stitiously to houres of holy Ex-
ercise, yet religiously I will keepe
them: These houres are sweete
to me, when God draweth my
Soule by strong desires and faith
to him: It is pleasant, when ei-
ther these Exercises doe suite
with our desires, or God in
them, bringeth vs to an holy
disposition, and great is the
fruite of these Exercises: There-
by our Soules euen at other
times are kept, if not vnder the
sense, yet vnder the Conscience,
or at least vnder a faith remem-
brance of God.

Such

Such a disposition is both a
virtual supply of feeling by
gone, and a scale of our eternall
fruition of him to come: God
hath promised a blessing to his
worship, and the neglect of it is
punished with profaness and
hardness of heart.

It is good to keepe acquaintance
with God: And there is
no house wherein wee haue
not businesse to him, and he ne-
ver sent away an holy heart
from him without some com-
fort, he needeth none Exhorta-
tion to the worke, who findeth
the daily fruits of it. *Solomon*
a day doe I praise thee Lord,
because of thy righteous judgements
Psalm 149:1-4.

38. **Mans security**

In God.

Two things greatly trouble
us in this life, sudden

dents, and vncertaine Events:
The first shaketh vs, because they
are vncertaine: When we looke
to the present dint of trouble,
wee cannot gather our Spirits;
and when wee wander, or
sticke on second causes, wee
cannot light vpon the certaine
end.

There is but one remedy for
both, to make *the Lord our Ha-
bitation. Psal. 19. 1* So long as
our Soules remaine beneath a-
mong the creatures, wee are tof-
fed with euery thing; but when
we rest on God, we find Peace.
The conscience of his Working,
the assurance of his Wisdome,
and sense of his Loue, lifterh vs a-
boue these troubles, and maketh
vs partake that rest which is in
him, and is himselfe. Though
he moue all, yet he is not mou-
ed, and imparts this rest in some
measure to them who rest in
him.

What wonder is it, that his
pro-

providence shaketh vs, finding vs
 downe among the creatures, but
 if we abide in him, we shall bee
 free from stormes: He shall giue
 vs rest, while these calamities
 passe ouer: Psal. 57. 1. Who so
 dwelleth in his secret, looketh
 downe securely on all the toyles
 of the world. The Dove abiding
 in the cliftes of the Rocke: Cant.
 2. 14. And the Chicken vnder
 the wings of the Henne that
 hatcheth it, doe neither feare the
 stormes nor the Eagle. So the
 Soule that by the woundes of
 Christ creepeth to his bowels, &
 is warmed with Gods electing
 loue, is sure of his protecting
 power.

His absolute power, is able to
 doe more, then he will: And his
 limited power is set on worke to
 doe his will: And that both in
 producing of things and sus-
 taining them, This is a maine
 decree of his will committed to
 the executing of his power, to
 bring

bring his Elect through all difficulties, to their appointed happiness.

39. Holy Meditations, *Difficultie and profite.*

Holy Meditation, is pleasant to God, and profitable to vs, and that Sathan knoweth, and presseth to stay: we may close our selues in secret from men; but no doore nor locke can hold him out: Wee can shift our dearest Friendes, but not him; and the more wee thrust him out, the more hee throngeth in: It is a well-fenced mind wherein he wil not breake by fantasies and suggestions, and while wee are thinking of his debarring, by that same thought he either enters in (turning our barre into his key) or maketh vs to evanish: and what difference is there betweene his inbreaking,

F

or

or our euanshing, and outturning? None can for a few moments vrge a deepe and a sensible Mediration of God; but either the minde is to call home, or the heart to seeke.

It is good when we goe to Meditation, to pull in all our Spirits to God, and thrust out all distractions, to fixe our minde on him, and hold it at that stay without diuerting, to set our conscience on worke, to checke that watch, and aduertise vs both of Sathans suggellions, the wandering of our minde: And most of all, to pray in the entrie for such a diuine vertue, as may draw our minde to God, and vnite it to him, till he communicate himselfe to vs, in that measure he thinketh meete for the time.

It is a fruitefull Meditation, when the heart receiueth such a stampe of God, as maketh it to taste how good he is, and to thirst

thirst for more Grace, that wee earnestly seeke vp these sweete streames to the fountaine, euen God himselfe, where that perfection dwelleth. Such Meditation bringeth out some point of liuely and affectuous knowledge, and with these holy conceptions worketh a greater puritie and holinesse of the mind that conceiueth it: The soule in that case is not simply actiue, but passiue also: and is changed to the nature of these heavenly things that it conceiueth.

40. Spiritualitie of
the body

OUr bodies are earthly, and yet haue a promise of *Spiritualitie*: It is as easie to God, to make them so, as it is to cleanse them from sinne: this is already practised in our kinde, in Christ Iesus: Our nature in his Body,

is spiritualized, to tell vs, that for possibilitie, it may be, and for certaintie it shall be so in vs: He is our Brother, therefore we may be like him, and he is our Head, therefore we must be like him in a conformitie *with his glorious Body. Philip. 3.*

So soone as the Soule liueth by the faith of these promises, it beginneth to feele this spiritualitie: We loue our body by Nature, and often idoll it: But Grace maketh vs loue it lesse, as it is naturall, and more as it shall be fully spirituall in Heauen. This is a seale and token of that spiritualitie, that the body is disabled for sinfull actions: The worke of the Soule, and the satisfaction of spirituall influence bringeth for the time a deadnesse to sinne on it, Scarcely can the minde strengthen it selfe in any spirituall delight, but the body is thereby weakened: The Soule marking that disposition, is confirmed.

firmed by it, and the body it selfe, though the first and onely loser, is content with that weakening, because it is assured of its owne spiritualitie: When our Soule shall be full of glory in Heauen, it shall turne the body to the like state.

I care not how weake my body be for the workes of sinne: I haue then most delight in it, when it is beaten downe and brought in subjection, 1. Cor. 9. 27. not to hinder, but to help the workes of the Spirit.

41. Credulitie and Confidence, are weake attendants of a weake Spirit.

Credulitie, and confidence are vsually found together, the one for taking in of reports is an euill porter, the other, a iauish ouer-giuer: The first admitteth both others reportes and res

owne inbred suspitions: The second giueth them out boldly as vndoubted truthe: In one instance, their heart is both at the roote of the eare, hearing greedily, and in the toppe of the tongue, talking loosely: the one tryeth nothing, and the other spareth nothing.

1: *Credulitie* putteth no difference betweene mans report and Gods word, their owne apprehension and diuine reuelation: *Confidence* resteth on them all alike, and venteth all with the like assurance: It knoweth no degrees of perswasion, but layeth the same degree of trust vpon humane rumours, as vpon the Articles of the Creede.

They are the two wings of *Calumnie*, without which it cannot flee abroad: When Sathan hath layde in the vncharitable heart, the egges or seedes of *Ignorance*, *Malice*, *Prejudice*, *Suspition*, preposterous Zeale, and

and such like, Then he worketh mightily on them, and hatcheth the monstrous bird of *Calummie*: But it is winglesse, till it be vented: For this end, hee putteth Confidence and Credulitie to it, that it may flee abroad, which was brought forth in secret. This is a match of Sathans joyning: *A babling tongue* to speake, and *a bibulous eare* to drinke in greedily bad reportes.

It is a weake Soule, that hath two such assistants, who so would perswade them of any thing, haue lesse to doe, than he who must heare their raw and vnconsiderate reportes. He needeth no more, but vent his tales, he is trusted at once by them, but their hearers must either beleue them, and that in their owne degree of perswasion, or else suffer for it: It is easier to be their informers, than their hearers or reformers, and that rather in lies and trifles, than in truth. They

are as hard to take contrary information to their former errors, as they were ready at the first to drinke them in.

It is our best, to try reportes, and then giue euery thing its owne due of trust, and euery trust its owne degree of asseveration. It is follie to embrace humane reportes with that same degree of perswasion, as wee doe diuine trueth: or to speake them with the same confidence.

A speciall worke of Gods Spirit, is to direct vs in the trueth, and that not onely in the matters of Saluation, but also in our common conuersation, where hee reigneth, he placeth holy Discretion at the roote of our eares, to keepe vs from rackleffe Credulitie: And hee guideth the heart with wise Charitie, to stay vndiscreet Confidence, in venting of our owne apprehension, or other mens reports. *The foolish man well beleueu euery thing: but the*

*the prudent will consider his
steppes. Prov. 14. 15.*

42. The sight of a present God-head.

IT is a great worke to direct
our life aright, and many have
giuen good precepts for it, but
the Scripture is a most full and
pertinent rule. And God who
knoweth best our dutie, hath
summed all vp in one word,
*Walke before me, and be thou up-
right. Genes. 17. 1.* The sight
and sense of a reuealed, recon-
ciled, and present God-head, is
the marrow and substance of all
wholsome directions.

Who can see him, but hee
must loue and seeke an vnion
with him; and keepe that vnion
by a constant walking with him.
Hee cannot be seene but by his
owne light, nor felt, but by his
owne life, and the raritie of these

F 5 blessings

blessings makes the Christian
 conuerſation ſo rare.

This is a compleate Furniture
 for our dutie, firſt, to *know it*, next
 to *will it*, and thirdly, to haue a
 power to doe it: All theſe are obtai-
 ned by ſetting God before vs.

Neither is he a beholder of his
 gifts, but an effectuall mouer of
 them, ſetting vs & his Grace in vs
 to worke, by a powerfull work-
 ing. If his pure light fill the mind,
 his effectuall power will fill
 the heart, & that light and power
 can lead vs no wher- elſe, but to
 himſelfe: They put vs to a reſt-
 leſneſſe, but when we are pleaſing
 him, that reſtleſſnes is a moſt
 ſweete reſt. The goodnes of pro-
 miſed bleſſings, the weight of
 threatned curſes, and the equitie
 of duties commanded, are all in
 their vigour when we ſee God,
 ſo that faith and obedience doe
 follow: Other conſiderations
 haue their owne force, but this is
 ſo immediate and ſtrong, that
 theſe

their is neither place for delay nor hypocrisie. He who seeth God alway, dare neither neglect his dutie, nor doe it deceitfully.

Where this care is, Sinne findeth a bridle, and Grace a spurre. There can no temptation overcome vs, so long as we see God clearly before vs: Sathans suggestions evanish as mist before that face: And our corruption dares not shew it selfe before the clearenes of that light.

Our walking in Christianity, is but a roving, till we come to this sight of God in some measure. This maintaineth light in the minde, sensiblenesse in the heart, and setteth to worke our Conscience, to direct and hold vs in a conuersation worthie of him, whom we see alwayes looking on vs. Men are diuersly affected with this sight: Some know not the nature of it, other condemne it as a phanaticke imagination,

gination, because they comprise
all the worke of Grace within
their owne personall experiences:
*But Wisedome is justified of her
children.*

They who are conscious and
sensible, of it, enjoye the vn-
speakable fruites thereof: While
others are as voyde of them, as
they are voyde of the sight it
selfe.

43. Patrons of Grace and
*Nature, are condignelie
payd for their pleading.*

Opinions in Religion, are
discoueries of our conditi-
on; hee who counteth highlie
of the Grace of God, hath his
part thereof: It commeth freely
of God: and leadeth to him in
thankfulnesse: It is his gift, and
the proper worke of it, is to
bring vs to him againe: It is his
strayne in vs, and pulleth our
Soules

Soules to him. The holy Spirit is not, as a reporting messenger, but an inbiding seale; he worketh at once, both the sense of Gods loue in our heart, and the meeting we giue to it: No childe of Grace can satisfie himselfe in magnifying of Grace, the worke of it is to power out it selfe on God the Fountaine: as it filleth the heart with joy, so doth it the mouth with: *What shall I render to the Lord? Psal. 116. 12.*

The Patrons of Nature seeme yet to abide in Nature, at the least that patrocinie is a worke of Nature, and flesh in them: If a Captiue commend his Prison, it is a token he is not wearie of it, and (which is worse) desireth not to be deliuered of it: Saving Grace in Christ is the Arke of Gods building, to saue those that goe in it: But Pelagius brittle, and rent shalloppe of naturall power, and selfe-sufficiencie, drowneth men in damnation.

In

In things naturall, and for this life, Nature can doe something; but in matters supernaturall, and for Salvation, it is blind as the mould-warp, dead as a carcase, and vile as a carion. If we ascribe to it, either deserving or disposition for Grace, we deny both the Nature and necessity of Grace.

Errors in other pointes of Religion, discover indeed weaknesse in the mind, but in these practick points, concerning Gods worke in our Calling and conuersation, they discover the state of our persons: They who are translated from Nature to Grace, cannot but abhorre Nature, and praise Grace.

O! how dangerous a thing is it, to count Nature Grace, or to magnifie it against Grace?

If their opinion be well examined they will be found to lay two strange grounds to themselves: One, that they are sprung of another beginning, than fallen

Adam:

Adam: The other, that they count another God, than the Redeemer of mankind: As for vs, who are come of lost Adam, and depend on Christ our Redeemer, we dare neither speake so proudly of Nature, nor so basely of Grace. *The poore speaketh with prayers, but the rich answereth roughlie.* *Prou. 18. 23.* Wee count it our happinesse, that our dead and gracelesse Nature, is quickned and renewed, hy the free and powerfull Grace of Christ.

All their pleading is for a priuiledge to Nature, and when all is deeply pressed, that priuiledge is nothing, but *hardnesse of heart*, than which, there is no greater plague in man, *a libertie to fall from Grace, and to resist it.* They shall neuer carue blessings to me, who take that for a priuiledge, and blessing to man, which is the heaviest (but the iust) plague of God on man.

But

But both these pleaders are
condignely rewarded by their
Clients : Defenders of Grace
haue not their gages to seeke,
and Natures proctors haue such
gaine, as shee can giue. The mat-
ter abideth not in questioning,
the persons are discerned before
the question be debated. Mag-
nifiers of Grace proue children
of Grace: and praisers of Nature
sticke still in Nature.

It is kindly to euery thing to
respect its owne originall and
Benefactor, as it is respected of
them. I content my selfe with
Scripture, to call Christ both the
Author, and the Finisher of
Faith, Heb. 12. 2. And to pro-
fesse before men and Angels, that
I am saued by the Grace of Christ.
Ephes. 2. 5. And with holy An-
tiquitie, to be then most sure,
when I ascribe all the worke of
Saluatiō to the mercy of God,
and the merite of Christ Iesus.

44. Concer

44. Conceit of Wisedome is great follie.

Conceit of Wisedome is a dangerous Counsellor; while we intend our businesse, we thinke all is ripely advised, but in the proceeding, and at the end, wee find weakenes: we thinke then both of our Witte and worke, that we might haue advised and done better; and that with some closer resolution, to see better to businesse following: But the next affaires finde vs in that same follie, and are a new matter of after-thinking, and Repentance, and our first Conceit misleadeth vs, as before.

Corrupt Counsellors haue neede of reformation, and there is no more corrupt Counsellor in our Soule, than this conceit: So long as it is *Father* to beget, or *Mother* to bring forth, and the *Nurse* to foster our businesse, there

there can nether be hope of good successe in our doings or of amendement of our error : Conscience of our weakenesse, imploring of Gods assistance, and warinesse in our proceedings, are better Directors.

When we distrust our selues, and rely, and call on God for a blessing we shall either finde that blessing which we aske, or contentment in the lacke of it : But *Conceit* debarreth the blessing, and doubleth our discontentment in the lacke. Hee curteth himselfe off both from Gods direction, and blessing in his doings who conceiteth strongly of his owne wisdom: But hee is compassed of both, who resteth on God.

As his mercy offereth, so his justice decerneth the safe-guiding of him who distrusteth himselfe and trusteth in God : But it is the worke of his justice to forsake the *selfe-conceited* wiseman. He

He gaineth much who dependeth on God: His businell is begun, swayed, and accomplished by G O D s wisdom, whereas the other left to himselfe, must wrestle with difficulties of affaires, and of crossing Providence. The best way to be wise indeede, is to be conscienciously humbled vnder sense of follie, but the strong conceite of Wisdom is extreame madnesse.

45. Dead to the World.

THe world is wise in its owne generation, but God turneth their wisdom to follie; it affecteth men as they are sette towards it, the Worldlings with loue, and the godly with hatred: These affections it testifieth by answerable actions, honouring the beloued worldlings, and troubling the hated godly: But it is foolish in both, and most in this

this second: If it did not so vex the godly, it might possibly insnare them to abide in it. The Worldes fawning and flatterie is more dangerous, than her frowning; and her open hostilitie, is the securitie of the Saintes.

It is Gods great mercy to vs, who turneth their injuries to our mortification: Wee are called to renounce the World, and it rageth thereat, and pressing either to *retaine*, or *recall*, or *destroy* vs, it chaseth vs out of it selfe. All their contesting with vs, putteth vs further from them, than wee were before, their hatred and injuries worke a contempt of the World in vs: This maketh a divorce, and in the end, a Death to the world.

I take this as adying and crucifying to it, when by the Grace of God, my Soule doeth neither conceiue their follies, nor account or receiue them, beeing suggested:

suggested: When the heart neither willeth nor affecteth them, the memorie remembreth them not, the mouth cannot vter them according to the worlds formalities, and the whole man hath an vnfitnesse to walke in their fashions: He is liuing to God, and God liueth in him, who is so dead to the World.

46. The right placing
of our affections.

HOW foolishly are our affections and actions placed? Christ appointed the matter, and order for them both, *Seeke first the Kingdome of God, and all these earthly things shall be cast to you, Mat. 6. 33.* And the Apostle, *Set your affections on things above, and not on things on earth: Colos. 3. 2.* Heaven is first, and most to be sought: The Earth both least and last, but man

man inuerteth that order ; he is not farre trauelled, nor high-minded : The earth is at hand, and he goeth no further, as an home-borne child, he abiderh in the house, and as a shell-snail he sticketh to the wall.

The Heauen, the great and first thing, scarcely entreteth into his heart, the renting cares of the world doe so pester it, that the thoughts of heauen cannot goe through that throng : Earthly thoughts salute him first in the morning, busie him all the day, lay him downe in his bed, and play in his fansie all night : The thoughts of God and his Kingdome finde none accesse : Hee is all, where he should be least, or rather nothing : Hee is little or nothing, where he should be most, he maketh that his task which he should but touch by the way, and he looketh but a squint on that which he should continually meditate, Many are busied

busied about impertinent things with *Martha*, and farre more about impious things, but few with *Marie* choose the part that shall neuer bee taken from them. *Luke. 10. 42.*

By this I know the right situation of my Soule, when God and his thoughts take vp all the rouines of it. It is best to set the earth and her trash, at so base an account, as in situation, it is vnder our feete.

47. Contemplation and practise ought to be joyned.

Contemplation and Practise, make vp compleat Christi-
anitie: God hath joyned them as the Soule and body, and requireth them joyntly: and hee who separateth them, offereth a lame sacrifice to God, and is scarce halfe a Christian: The first, as the eyes direct vs, the second,

cond, as the hands and feet performe that direction. Theorie alone, is as the eyes without feet and hands, and practise without a solide knowledge, is as strong legges and nimble hands in a blind man.

Light and life are best together: The first, is the sweet eating of the Booke: *Ezech. 3. 3.* The second, is the bitter digesting of it: The one giueth Grace and contentment in secret, the other proueth the sinceritie of that Grace to man. For our owne joy, the first hath a sufficiencie, but for the edification of others, and our confirmation in our calling and election: The second is necessary.

If naked knowledg be sufficient, Sathan is a most perfect creature: He excelleth all men in the knowledge of good and euill, but is behind all men in affecting them: Hee knoweth not good, to loue and seeke it, nor euill,

euill, to hate and flee from it, but his affections and actions are set crosse to his knowledge: He is in that same degree of wickednesse, that he is in excellencie of vnderstanding: His searching and pearcing wit, hath purchased him the name of an vnderstanding Spirit, but his wickednesse calleth him, *Sathan, anemie to God.*

The vnion and worke of both, craueth some solide and inward ground: Outward meanes may occasion them, and inward motions set them on worke, but they cannot haue a constant abiding in vs, without an abiding ground and principle. The life of God is this ground: What supernaturall thing wee doe without it, is but hypocriticall, or occasionall, and easily interrupted.

The Fountaine of this life, is God himselfe, and where this Fountaine is, there is sufficiencie

G

for

for Theoric & practise: Without him, our professing is hypocritie, our minding vanitie, and our actions will die, and end, in their beginning: Wee can doe nothing that is good without him, and with him wee shall be able to approve our selues, in a lively Theoric, & a well grounded practise. *As without Christ wee can doe nothing. Ioh. 15. 5. So I am able to doe all things through the helpe of Christ, who strengtheneth me. Philip. 4. 13. Yet not I, but the grace of God which is with me. 1. Cor. 15. 10*

48. The ambitious man
dieth of his disease.

Doubtlesse Ambition is foolish, and God in Iustice, doth crosse it in the greatest designs: But the humble man is truly wise, and God casteth more humane respect on him, than

than hee desireth: The Ambitious man hunteth after honour, but it flieth from him: What ever be his worth, in this he is unworthy, that hee thirsteth honour. It is not guided by blind Fortune, but by a seeing providence, and flyeth from them who proudly affect it, and waiteth on them, who modestly decline it.

Hee fatcheth and sucketh wind out of every Aire, but when hee seeketh it most, there is greatest calme, both in respect of his desire and indeede; What is lacking that way, he supplyeth it by his owne breath of vncivelly selfe-praise, but that availeth not; all mens breaching in a ship will not fill the sailes, he is the more vile in the eyes of the wise the lower he proclaimes his owne supposed vertues: The humble man neither intendeth nor affecteth honour, yet it followeth him: As the shadow

followeth the body, so doth true honour true worth: Hee hath more of that gale of winde, than hee craueth, and the more it blowes, he is the more dejected: his care is to keepe him from shelues and rockes, before so faire a winde.

God is witnesse to his Soule, that heerein he hath a secret dejection, and still counting himselfe the vilest sinner in the earth: He wonders at that mercy, that hath so vnderferuedly blessed him, and knoweth not how to beginne to be thankfull: He is more pensiue how to pay the debt of gratitude to God, than puffed vp in taking it on.

And saith with *David*, *Who am I, Lord God, and who is my Fathers house, that thou hast brought me hitherto? And finding himselfe vnable to thanke God, as he ought and would, hee calleth God to witnesse his earnestnesse to honour God,*

What

*What can David say more to thee;
For thou Lord knowest the heart
of thy servant.*

And the more hee is swallow-
ed vp in that sweete drowning
sense of Gods loue, hee is the
nearer to true exaltation: Hee
feeleth then the truth of that
Martyres word, who said, HE
THAT PRAISETH ME, SCOURG-
ETH ME, and of the word of
God, *That he resisteth the proude,
and giueth grace to the hum-
ble.*

49. Good Spirits are
most free of passions.

Great Spirits have least pas-
sions; but bale Spirites are
most passionate: The first is aboue
their businesse, and not soone
moued, the other is vnder all ac-
cidents, and perplexed in every
thing. The one as a large vessel,
containeth easily waues cast into

it, and the other, as a small vessel runneth ouer.

*If the power of Princes were in the hands of private men, or the passions of private men in the hands of Princes, the world could not stand. But God hath wisely separated them, that power without passion may bee profitable, and passions without power, may bee harmlesse. The highest Mountaines haue least storme, and wind on their tops, but the raine and tempest ouer-run the low hilles and val-
lies.*

There are few worldly Princes, but in Grace wee are all called to this heavenly principallitie, to command our passions.

The holy Spirit maketh the Soules of the truly sanctified, as the fleece of Gideon: They are free of passions and perturbations, while others are drowned in them. Broken water is in the shallow Seas: But the deepe Seas

Seas haue a soft swelling, and
not these violent breakings.

If we be translated from Na-
ture to Grace, we are aboue the
surprising of accidents, and bit-
ternesse of injuries, and so are se-
cured from the violence of our
owne passions: Our heart is in
the secret of God, and our head
aboue the Heauens; while our
state or body is buffered on earth,
our Soules enjoy a pleasant ser-
enitie in the face of God.

59. God alone better

than all.

HE shifeth much needlesse
labour, & provideth great
contentment, who closeth him-
selfe with God alone: To deale
with man alone, beside God, is
both an endlesse and fruitlesse
labour: If we haue counsell to
aske, helpe or benefit to obtaine,
or approbation to seeke, there is

none end with man: For euery man we must haue sundrie reasons, and motiues, and what pleaseth one, will offend twenty, as many heads, as many wits, and fancies. No man can giue contentment to all, or change himselfe into so many fashions, as he shall encounter humours: And yet it is more easie, to take sundry fashions than to be actiue in them.

He presseth to lift water in a sieve, and sand in open fingers, who thinketh so to carrie himselfe, as to please all: He is prodigall of the peace of his soule, and carelesse of good successe, who maketh man either his rule, or his rewarder: That Spirit must be rent asunder, that applyeth it selfe to the contrarieties of mens opinions.

Mans bodily senses doe, both rule and ouerrule his reason, therefore, as he seeth men and not God, so he preferreth scene

man, to an vnseene G o d: But when hee shall see God in the clouds, at the last day, and all mankind present they shall all be nothing, in respect of God. The godly now see him more than man, and therefore, preferre him before all men, & run that course to offend and lose all men, rather than him. This is a course where of hee shall neuer neede to repent.

It is greuous indeede to loose our friends or familiars: And he is foolish, who loseth any, that he may brooke with God: But it is a great triumph of Grace, when for conscionable and faithfull seruice to G o d, wee lose them: They are not worth the keeping, who cannot be brooked with him: And he is not worthie of God, who will not forsake Father and Mother for him: All the hurt that these selfe-placing men bring to the God-pleasing Saints is the greater increase

crease of the fruites, the scales,
and sense of Gods loue in them.

Since I cannot please all, I will
take me to please One, and that
one who is better, than all, for
Counsell, Approbation, and
Reward: So long as God draw-
eth all my thoughts to him, and
calmeth them in him, by sweete
contentment, I will not buy a
torture from foolish man: While
he answereth my desires, and
communicateth himselfe more
to me, than I can conceiue, I
will not vex my selfe in court-
ing of man. Whom haue I in
Heaven but thee, and there is none
on the Earth that I desire beside
thee. Psal. 73. 25.

51. Rare accidents make
many Prophets.

Strange Accidents breed vs
Many Prophets: Before they
fall forth, all men are silent,
but

but when they are scene, many claime a propheticall fore-sight of them: It is sure speaking of them, when they are come to passe; but to boast then of their fore-sight, argueth lack of judgment: how shall hee be a good fore-seer, who seeth not his owne present follie in boasting idly of that which he hath not, and maketh none vse of that which is done, or doth not see, that his vaine boasting maketh him ridiculous: He is as loude a proclaimer of his owne follie, as he claimeth commendation from that foresight.

This is a sure note of such Spirits, to make none other vse of Accidents, than astonishment and broad talking: Every one they meete with, and every dinner and supper must patiently heare the arguments, of their fore-sight, at every occasion they haue a new edition, and a new discourse of it, and by long and oft

of prating, they giue some life
to that which hath none other
being than of their owne hu-
mour and breath.

When such things fall out,
as cannot be particularly fore-
seene of man, it is better to pon-
der them seriously, and to see
the worke of God in them: And
for our selues, to draw neare to
him in Faith and Repentance,
and to draw others to him also,
in a religious reuerence of him
who ruleth all to the good of the
Saints: To spend our owne
Spirit, and wearie the cares of
others in idle babling, is the
worke of an empiric braine.

52. Damnable selvisshnesse.

Selfe is both a neare and a
deare word to man: It draw-
eth all our thoughts to it, and
setting all to worke that is in vs,
turneth them home againe to the
selfe:

selfe: It is both the Idol and idolater, the exactor, caruer, and receiuer, the doer and sufferer in all duties: A fountaine sending out all, and a Center, sucking backe all that it sent out: And to *selfish* in this *Selfe*, that it accounteth euen God to be a stranger. And is yet more foolish, parting it selfe against it selfe, and is its owne greatest enemy. So a mans greatest enemies are not only they of his owne house, but of his owne heart.

Blind loue in the Ape maketh it thrust out the onnals of her owne brood while shee embraeth them so straitly: The blindness of *Selfe-loue* maketh it in preposterous saterie to destroy it selfe: What more friend-like masters in vs, than *Selfe-loue*, *Selfe-wit*, and *Selfe-will*, and yet what greater foes? The hatred, craft, and power of our open enemies, doe not so hurt vs as these: Heare and suspect no Creature more

more than my selfe, and that
euen when I most respect my
selfe.

I will professe and practise
hostilitie against *Seluisnesse*, and
render my selfe to be guided by
a forraine Witte and Will, euen
the New-man created and di-
rected of God: This is a better
Selfe, than that naturall *Seluis*
One, there is no faspie for mee,
but in hating and destroying
that euill One: By that sauing
ouerthrow of my selfe, I shall
saue my selfe.

This is the fruite of mine in-
grafting in the nauie *Olue*. The
juice of that stocke, changerh me
to that *Selfe-destroying & Selfe-
sauiing Worke*, the more I seeke
mine owne Saluation, the more
I abhorre my seluish corruption:
I abhorre my selfe, as I am of the
first *Adam*, but loue and seeke
my well-being, as I am in the se-
cond *Adam Iesus Christ*.

The holy Apostle maketh this
pr.

perfect Anatomie of himselfe,
*Not I but sinne that dwelleth in
 mee. Rom. 7. 17.* There is the
 olde and corrupt Selfe, like the
 first *Adam* in him: *By the grace
 of God, I am that I am, yet not I,
 but the grace of God which is with
 me. 1. Cor. 15. 10.* There is
 the new Selfe of Grace, by the
 second *Adam* in him: in both
 places himselfe, as hee is Gods
 creature, is the common Sub-
 ject of both these Selves.

He is a stranger in himselfe,
 who doth not marke this dis-
 tinction of himselfe: And hee
 is his owne greatest foe, who
 destroyeth not the olde Selfe
 in *Adam*, that hee may saue
 himselfe in the new *Adam*, *Jesus
 Christ*.

The

53. The wise and foolish

Marchant.

Every man playeth the *Marchant* in his greatest busi-
ness: We change and lose some
thing for gaining another: The
godly with God haue most care
to saue their Soules: They care
not to lose their goods, their
name, their body for that end.
If labours waste their body, and
afflictions bruite their Spirits,
all is well bestowed in their
count, if so be their Soules be
safe.

The wicked make their owne
purchase with witte, like them-
selves, they care not to lose their
Soule for keeping of their body
and estate; their course is justifi-
able in their owne judgement,
no man can build better vpon
their grounds, or see better with
their eyes: They see not their
Soule, and as little care they for

it, as they know it : They see their body and state, and doe thinke that their soule is giuen for their body.

True godlinesse ouerthroweth these grounds, and giueth better light : It teacheth, that all is for man, and the body for the soule, and himselfe for God : This maketh vs to seeke our safety more than our state, our Conscience, more than our fame, our Soule more than our bodie : And G O D more than all.

Nature in worldly things, condemneth our brutishnesse in spirituall : It teacheth men to buy the best things, of best vse, of most gaine, and at the lowest price : But in spirituall Merchandice, we buy the worst things, that are of no vse, of least gaine, and at the dearest rate : *We spend our money on that, that is no bread, and our labour on that, which satisfieth not, Isa: 55. 2.* Such is all our businesse in worldly things.
But

But Gods Spirit teacheth the
godly a better forme of bargai-
ning. The kingdome of Heaven
is a *precious Jewell*: It endureth,
when all these worldlie trifles
will evanish, and wee finde it
without a price. The sale of it is
cryed free without mony: *Howe-*
very one that thirsteth, come yee
to the waters, and he that hath no
mony, come, buy, and eat: yea,
come without price. Isa. 55. 1.

These wise Marchants shall
rejoyce for ever before God,
who vnder termes of buying
and selling, hath freely given
them eternall Life, where the
foolish seekers of the world, shall
ever lament their neglect of this
free purchase & the losse of their
labour, their finis, and of them-
selves, first to buy on to the

It is good to leaue the worlds
follic to it selfe: since we cannot
cure it, let it not spoile Grace in
vs: The wicked losing their soule
for their body, lose body and all
toge-

together: The godly losing all for God, and their Soules, save themselves fully: He is no loser, who hath God for his portion and himselfe in Soule and body vnit-ed to God in Christ.

Things worldlie come not in this compt, before we were, we had them not, and in the Hea-ven wee shall not have them: Their vanitie, and not vse, are as a not being to vs. Where God filleth the heart, there is no roome to desire, or receiue them on so miserable conditions. Let them fall to these who are like to them; dust and dust doe well agree, when we shall enjoy God for euer.

54. The loue of good
and hatred of euill.

Some things there be which
I cannot loue, and some
things which I cannot hate: I
can

cannot loue, *Sathan*, for hee is Gods enemy: nor *Hell*, for it is his House: Nor *sinne*, for it is his worke: And the more neere that Sinne is to me, the more I hate it. In the godly more than in the wicked: And in my selfe more than in any.

These againe I cannot hate: God, because he is Goodnes it selfe: Nor the Heauen, because it is his dwelling and reward: Nor his Grace, because it is his Image, both the causes of that loue, and the worke of it is from himselfe: I loue them, because I loue him, and it is his will and worke in me to loue them.

I thanke God, I cannot hate them, who haue true Grace: I mislike their faults and shall digest their injuries, but my Soule cannot hate them, who loue God, & are beloued of him: His Image and Grace, where euer I see it (though in my professed enemy) command my dearest affection; all their injuries can-

not so grieue me, as the consci-
ence of my sincere loue to them
comforteth me. *By this I know,*
that I am translated from death
to life, because I love the Brethren.

I. Iohn. 3. 14. in his doubt
But there can be none asse-
urance of his Loue and Grace,
where the Sainctes are hated.
His loue is shed abroad in our
heart, not to remaine there, but
to run out to embrace them
whom he loueth, neither am I
beloued of him, nor haue part
of that inshed loue, if I hate them:
Who so are beloued of him, and
are inclosed in his heart, & agree
in Iesus Christ, as they are such
they cannot hate one another.
This is our victorie, ouer their
corruption and our owne, that
notwithstanding their injuries,
wee loue them dearely.

God loued and chose vs,
when he saw vs his enemies in
the masse of lost mankinde: And
now loueth vs, when we offend
him

him daily: How then can the
heart, sensible of this loue, hate
and that is folowed of God: If
we doe so, we hate Gods Image,
and loue in the Sainctes, in our
selues, and in God and may
justly doubt, if we be the Lords
beloued.

55. The best Lotte
hath some wants.

EVery mans Lot is mixed with
some want: And God hath
so wisely tempered all estates,
that no man hath all blessings,
and no man lacketh all crosses:
If we haue some blessings, we
lacke other: Yea, our discontent-
ment can make wants, where
none is, and augmenteth these
which possible are: We take on
vs a creating power, and that in
euill: How oft doe wee com-
plaine of that Lotte, which is
good in it selfe, and better than

we are, either worthy to receive,
or wise to use aright. ^{g. d. third}
many haue so large a Lotte,
that if it were diuided into an
hundred parts, it would content
some hundred persons, and e-
very one of them possibly is
more worthy, and would be
more thankfull, than hee who
hath it all alone, with discontent-
ment. The smallest Lot with
God (if there can be any small
with him) is a large Lot: And
the greatest Lot without him (if
there can be any great without
him) is extreame lacke. Hee
lacketh nothing, *who hath God*
for his Portion, and he hath no-
thing, who lacketh him: God
carueth not sparingly to that
Soule, to whom he giueth him-
selfe, and in that case, it lacketh
nothing, but to know that Lot,
and injoy it.

God hath indeede wisely
tempered out Lots, but the er-
ror of our desires, and discontent-
ment

ment is our owne, and yet hee
 bringeth good out of that error.
 His care is to keepe vs ever loose
 from the earth: If we found all
 our desires contented heere, we
 would forget to seeke a better
 Lot in heauen.

Let euery lacke chase vs to
 seeke a supply: It is a daily and
 hourely errand to God by pray-
 er: We cannot finde it in this
 life, let vs seeke it where he is:
 Our Lot on earth satisfieth vs
 not, but our Lot in heauen, shall
 fill vs with contentment: It is
 perfect in it selfe, and craueth that
 wee be perfect for it. If in the
 midst of so many lackes, wee
 seeke perfection in the earth, we
 proue the lacke of wit, more
 than of a sufficient Lot, all lackes
 tell vs, and command vs to seeke
 supply in God, who only is
 All-sufficient.

56 Dan-

56. Danger of corrup- tion daily.

There is none hour where
in we can say that we are
free from danger, and yet not so
much of outward accidents, as
of inward surprizing of our
Corruption: The more ad-
vanced in Grace, the more is that
danger, both in it selfe, and in
our feeling. Other see our infir-
mities, and they are more grie-
vous too our selves, than be-
fore. This is a thing Experience,
that which wee have lamented
our sinnes, renewed our vowes,
and chastened our selves in an
holy griefe for them, they
breake out under our hands.
Scarcely is our heart calmed
from a former griefe, when it is
concerning either the same, or a
greater infirmity. These Gana-
nites live still in va, they are

left as a matter of our *Exercise*, the *Whetstone* of Grace, and a *Spurre* of Prayer: Wee cannot cast them out, but wee should put them vnder tribute. It is best to hold our eye continually on our corruption, that it breake not out or be grieved for that our breaking.

Daily danger, is a lesson of the necessitie of a daily guard: And since that danger is most from within, our best Guard must be from without: Nature in vs, that worketh our woe, cannot provide our safetie: God by his Spirit is our best Guard: When he keepeth our hearts in his hand, then wee are secured from all danger.

It is not good to sleepe securely, when a Serpent is in the house, or to be carelessse, when a mad dog is eyed with a loose rope: Such carelessse is an infallible precedent of some grosse fall: *David* at rest in his owne

owne place, fell worse, than
when he was chaled as a Par-
tridge in the Wildernesse.

If wee cannot escape Sathans
surprisings, wee should turne
them against himselfe. God
maketh these out-breakings in
his Saints, as a staffe to breake
the head of Sathan in their cor-
ruption. They are as the bat-
ting of a Beare, he houndeth
out our corruption, to soyle vs
but God sendeth it home, as a
carcase to him againe. Beside
the former exercises, it entertaineth
Humilitie, and the sense of
Gods mercy, who beareth with
our faults. Pride as a Page, atten-
deth excellent Spirits: But the
slippes and buffets of our cor-
ruption, allaye these feathers.
Pride goeth before a fall, and an
hautie heart before destructi-
on.

57. Gods

H 2

57. Gods best Gifts.

THere is no man, who recei-
ueth not of Gods *Liberality*
but not all of that same *kind*,
and that *measure*. Some as *Ke-*
tyah sonnes, get common gifts,
and goe away from him: Other
as his *Isaac*, get the Inheritance
and abide with him: Some haue
the gifts of body and mind, and
Fortune (as they call them) gifts
of them selues, but no sure pledge
of his sauing love: But to the god-
ly, with his gifts hee giueth him-
selfe, a spirituall being, by Re-
nonation, a spirituall life, by his
Sonne, a spirituall mooring, by
his Spirit.

Our disposition will tell vs his
affection: If we take his gifts, &
runne away with them, and vse
them without and against him,
then we haue gotten his gift, but
not himselfe: But if they leade vs
to him, and make vs seeke him

aboue

about them all, then wee have
Himselfe with his gifts.

These are best gifts, which,
are most excellent in their kinde:
Greatest in measure, and most
profitable for vse: What is better
than G o d Himselfe? And a-
mongst his gifts, none is better
than saving Graces. They bring
with them the Image and war-
ming power of a speciall loue,
and stamp the heart of the recei-
uer, with a re-louing of him. For
measure, they are sufficient to
our greatest needfull of Salvan-
on. For vse, they lead vs through
the Valley of this life; through
the foorde of Death: And exalt
vs above all vse, even to the
fruition of God: And so in this
life are the immediate matter of
our contentment.

Common gifts come out na-
ked, but saving Graces are guar-
ded: that same choosing loue of
God, wherefrom they flow,
sendeth out a secret vertue with
them.

them, to pull that heart to God, that receiveth them. Though they come out from him, yet they are not separated from him, neither suffer they vs to stand backe from him: That his loue in Christ, that giueth them, quickneth vs with the sense of it selfe, that as by him we liue, so we cannot liue but in him.

This is a sweete intercourse betweene God and vs, in his sauing blessings in Christ. I count more of his smallest grace with himselfe, than of all the world without him.

58. Discerning of Flesh and Spirit.

How profitable were it for vs, to discern betweene the flesh and spirit. But this discerning hath a great difficultie; and that because both parties are within vs. And both of them in euery part and power of vs.

And

8 H

Their

Their likenes also one to another, and the readinesse of our mistaking, and most of all because wee incline more to the flesh, which is native to vs, than to Grace, which is a stranger. *as the Jews said of the* Flesh is first in vs by Nature, and soonest at worke: And so forestalling our minds, purchaseth our allowance to it selfe. Confusion of our minde maketh them as *Rebekahs* twinnes, wee finde them stirring within vs, but cannot discern them: Passions and Selfe-loue make us judge wrong, we take this for Spirit which is Flesh, and cherish it: And that for Flesh which is Spirit, and neglect it: This conuering of one against another, is sensible, but we know them not particularly: And more easilie can we discern them in another, than in our selues: The worke is then manifest, and wee are not prejudged by our selfe-loue.

It is a great part of the worke of conscience, to make this difference: The Apostle exelleth in this, who said, *I finde another Law in my members.* The best way to try them, is not to leaue them to the event, but to bring them to the rule. The true knowledge of Gods Law will tell vs, *That is Spirit, which agreeth with it, and that is Flesh, which agreeth not with it.* At diuerse times we haue contrarie thoughts of one thing, the one must be flesh, and the other Spirit, what saoureth of pride and vanitie, is flesh: What saoureth of Humilitie and feare, is Spirit.

As the discerning of them argueth a great degree of Grace, so to doe according to that discerning, produceth a greater degree of it: When the motions of the flesh are broken as in Cockatrice eggs before they be hatched, and the motions of that Spirit are intayned: Both these

workes

workes are noy some to the flesh,
but they are more profitable in
that they grieue it. He hath a
painefull task, who pondereth all
his thoughts in the ballance of the
Sanctuary, but the fruite of that
labour in purity, and holinesse
is greater than all the paines.

Iustice is painted with a bal-
lance in her hand, and the pra-
ctice of a good Conscience in
this discerning, is a continuall
pondering. Where this discern-
ing is exact and particular, it is
a singular preservative, to keepe
vs from yeelding to temptation,
and a spurte to Repentance,
when we are fallen: He who is
so exercised, shall either not fall
into sinne, or come soone out of
it.

59, Gods

H3

59

Gods mercifull
presence.

GODS Presence in mercie
is aboue all things in this
life; to be sought and kept. But
euery one knoweth not what it
is, or how to keepe it: As Crea-
tor, he is with euery one, sustai-
ning, maintaining, and directing
them in their wayes. The grea-
test Atheist cannot shut himselfe
of that sort of presence. But wee
seeke his presence as Redeemer
in Christ.

In this he seeth vs, and ma-
keth vs see him: Hee sheddeth
abroad his loue in our hearts, &
maketh vs to loue him, and by
him working in loue, maketh
vs both sensible and consciuous of
him, and carefull to walke wor-
thy of that his presence: His
countenance both humbleth vs
in our peace, and comforteth vs
in aduersitie: Our well and woe
are

are judged by his smiling and frowning: If he lift vp the light of it aboue vs, nothing can grieue vs: If he hide it from vs, we are swallowed vp.

It hath both a changing and augmenting power: Thereby aduersitie is changed into prosperitie, and prosperitie is doubled by that Blessing of blessings, euen as the lacke of it changeth prosperitie into aduersitie, and doubleth aduersitie by that crosse of crosses.

His eye is more to vs, than all the world, to see vs, direct vs, witnesse to vs, in approving or reproving. In the darknesse of the night, it shineth into our Soule; in our retirednesse from men, it is powerfull to keepe vs in order, yea, all mankind gathered in one, are but a solitude compared to his on-looking. This is both a tryall of true Grace, & our proficiencie in it.

I see not how wee can count
our

our selves Christians, except in
some measure, wee know and
walke vnder the reuerence of a
present God: Without this, all
we doe, is but by *gnesse* and *cust-*
ome. Hereby wee know whom
we worship, and are sensible of
our spirituall estate, we measure
his assistance and desertion, our
strength and weaknesse, and by
these, our joy and griefe of them
all. It is the earnest of our In-
heritance, the first *Fruites* of the
Spirit, our acquaintance with
his Face in this life, and our
Heaven on Earth. To be consci-
ous of it, and carefull to keepe
it, assureth vs, that wee haue it
now, and shall enjoy it for ever
hereafter.

It is the earnest of our Inheritance,
the first *Fruites* of the Spirit,
our acquaintance with his Face
in this life, and our Heaven on
Earth. To be conscious of it, and
carefull to keepe it, assureth vs,
that wee haue it now, and shall
enjoy it for ever hereafter.

GOD and Sathane
*contrarie in their ends
 and wayes.*

GOD and Sathan draw vs
*to contrary ends by contrary
 wayes:* GOD, his end is true
 happinelle in Grace in this life,
 and glorie in Heaven: Sathans
 end is miserie in sinne in this life,
 and damnation in hell: The pro-
 ceeding is as contrary: God be-
 ginneeth his worke at light in the
 minde: He revealeth the good-
 nesse of grace and glorie, and the
 vilenesse of our finnes and misie-
 rie: by the mind enlightened, and
 his holy Spirit, he boweth the
 will sweetely to encline to the
 knowne Good, and deeth the
 knowne euill: By these, he mo-
 ueth the affections to seeke the
 desired Good, and flee the re-
 sed euill.

But Sathan taketh a contrarie
 course; he first moueth the Hu-
 man

moues,

mouers, by them, the *Affections*, and by *the*, the *Will*, and by it, he carrieth the *Minde* headlong: As his on-sets are on our weaker partes, so are they preposterous: *Go* leadeth vs *backward*, and *forward*, as hee made vs: *Sathan* draweth vs *backward*, and *downward*, blindeth the minde, that he may surprise it by our corruption.

The forme of these proceedings tell vs both the Nature, of the Authors, and their ends: When the *Minde* is solidly enlightened, and moueth the other powers, that is an orderlie proceeding: But where *Humours* lead the ring, and the *Minde* is both last moued, and violently carried, there can be no good. If there were so much light in it, as to discern their proceeding, wee might eschew the many temptations, which surprise vs, and obtaine many blessings, which we neglect.

Hu-

Humors courses are both violent and dangerous; they beginne with violence, and end in darknesse, the more stirring of Humours, the lesse life of Grace: But the worke that beginneth, and goeth on with light, endeth in life and happinesse. In all our businesse, we are guided by one of these two.

It is good to dispose of our affaires, with due consideration, that wee may know who is our Guide, what is the Nature of our proceeding, and what shall be our end. He beatech the aire & chrestherh the water, who walketh without these considerations, as he soweth the winde, hee shall reape the, whirle winde. Many abhorre Sathan in word who render themselves to his guiding: And many honour God in word, who pull their shoulders from his obedience.

61. Tryall

61. Tryall of Trueth

Our speech in praise, and dispraise, ariseth of *Estimation*, and *Estimation* cometh of *Discerning*, and *Discerning* of *Knowledge*. A cleare particular and distinct Knowledge, maketh good discerning, due Estimation, and a true Speech: But Ignorance maketh bad discerning, wrong estimation and a false testimonie, we cannot pry into the heart of man immediatly, but the worlds affection is seen in their praise, or dispraise: For the most part, gold is called dross, and dross gold, good is called euill, and euill good, vertue is called vice, and vice vertue. And every man perswaded of his owne wisdom, is both peremptorie to pronounce of things themselves as he conceiveth them, and credulous to beleue other reports of

of them. There is no just testimony, but from a sound Minde enlightned of God, and that as it is such; a moate may trouble the eye that is other-ways enlightned, so will passion or prejudice an vnderstanding Mind.

I pittie posterior Ages, who haue no further of former times, than historicall reports, which carrie as much of the affection and disposition of the writer, as veritie of the matter: Except the sacred Historie, where is none that hath infallible truely, it is a vexation to finde out the truth in the multitude of diuerse, yea, contrary reports. A blind man catch many flies, and a credulous mind many vnruths.

I reuerence euery man as God hath gifted him, but I keepe obsequious credulitie to God alone in his word: I find nothing therein, but Truth: as for other reports I haue often found by diligent search, that so be

be dross which was called
gold, and that to be gold which
was rejected.

62. Politicks secrecie.

is open.

VOrldlie Politicks affect
nothing more in their
businessse than secrecie, but they
are not so close as they beleue:
They are as the fish which thru-
sting the head under a stone,
thinketh all is hid: but the Fisher
pulseth it out of the supposed
secret: They laugh all the world
to scorne, and see not that they
are seene by these whom they
would blinde: Conuety as they
will, yet they are perceiued, and
more justly mocked, both for
their crooked doings and con-
ceite of secrecie.

They delight to decciue man,
but indeed they decciue them-
selues: As they glose man, they
cast

cast a vaille betwene God and them, thinking that hee seeth them not, because they wink, and will not see him. But all that is seene of him, shall be manifested to all at the last: Since men enlightened of God, doe now see through these yalles, shall see his face at the last day, more clearly discover their supposed secrets and wickednesse lurking vnder it?

If they worke directly their minds, tell both their grounds and ends. If indirectly (as now many doe, affecting Gods prerogative to worke by contraries) yet are they seene: They who can inferre a like of like, can also inferre a contrary of a contrary.

The truly wise in God seeth him throughly, smileth at his opinion of secrecie, and sorroweth for his crooked policie: Hee out-seeth him in a better sight, and foreseeth his disappointment and
repen-

repentance: He could as well
 mende and counter-minde him
 if he pleased; but hee will not, it
 is not lacke of witte; but of will
 and of corruption of witte, that
 stayeth him from playing the
 Politicke: Hee knoweth God
 hath giuen him witte for a be-
 ter end, to honour God, to do
 good to his neighbour, and save
 himselfe, but not to abuse it in
 weaving the spiders webbe, or
 hatching the Cockatrice egges.
 As for such that haue
 wolbe yvelly of mankinde
 furnished with ma-
 quicke witte and hard heart, and
 wider face, the first for plotting
 euill against Conscience: The
 second for affecting it against
 God: The third for effecting it
 with man. The first is both a cor-
 rupt and corrupting mind, the
 next a swiftest heart, the third, a
 shamelesse face: Such Furniture
 is neither to be enuied nor co-
 mended.

It is a wretched wite, that is
winked at, and is in mischief to it
selfe. As hisophek Policie put his
house in order; and him selfe out
of order. He gained by it no-
thing, but a rope to his necke, &
condemnation to him selfe, and his
estate. As it is to you, if you
do this. This is true wisdome, to feare
God, and to depart from sinne is
good understanding.

63. The life of the Soule.

The Soule is the life of the
body, but it selfe must live
by some other life, and that not
from within, but from without.
Every one seeketh not that
something for the life of it. It is
a second life in time, but should
be better than the first, because it
is the life of the first. Each of the
Soule is selfe, and should as farre
exceed the Soule, as the Soule
doth the body: But the multi-
tude

and chooseth a worse and a baser life to their Soule : Some live by their riches, some by their fame, others by their pleasures, & others by their concuities. This is not an exalting but a debasing of their Soule, not a quickning, but a killing of it. It is Gods worke to quicken our earthlie lump by an heauenly substance, but to destroy that Soule by a lump of earth and vanitie, is Sathans destroying worke.

It were extreame senselesse to live a day or an houre, and not know if our Soule were in vs, and yet many put off long time, and neuer try if they haue this spiriual life. They lacke it who knowe it not, a speciall worke of it, is to reueale it selfe to them who haue it : It is a vigorous life, all in action and cannot lurke. Holy Affections, Operations, and assiduous Care to keepe it, are euidencies that wee haue it.

I will seeke nothing for the life of my Soule, but that which is infinitely better than it, and that is God himselfe: When he dwelleth in the Soule, hee maketh both Soule and body ding in him, and exciteth them to an higher degree than they had before. There is no food so sweete to the mouth, as the sense of Gods loue to the heart, when it is warmed by that heavenly sweetenesse, then the body is refreshed by a wonderfull presence.

The life that is of God, and is himselfe, liuing in me, both giueth me life, and telleth me what that life is, and by the sense and conscience of it selfe, redoubleth that life in the aboundance of peace and joy.

Henceforth I liue, not, but Christ liueth in me, and the life that I liue, I liue by the Faith of the Sonne of God, who hath loved mee, and given himselfe for mee,
yea,

yet, hath given himselfe to me,
and taken me to himselfe *Galat.*
3. 10.

64. Sense of weaknesse.

It is absolutely necessary to be
kept vnder the sense of our
weaknesse, but all meanes for it are
not alike. Some learne it by fal-
ling into great temptations, as *Da-
uid* in his sin, other finde it in
smaller and trifling ouersights,
as rashnesse in words, or out-
breaking into passions. Both grie-
uous falls and small ouersights
discouer our weaknesse, but this
last hath neither such guiltiness
before God, nor such blemish be-
fore man, nor such a wound to
our consciences as at the first.
It is a great mercy of God, to
be schooled by lesser infirmities,
and it is the blessing of that mer-
cy to make vse of it. This is a
point of heavenly wisdom to be

be made as conscious of our weaknesse, by small slippes as by greivous sinnes; if it worke in vs a distrust of our felues, a constant adherence to God, we are brought to a garde for our weaknesse.

It is extreame weaknesse, or rather death, to be ignorant of our weaknes; And it is both strength restored, and increased to feele it. Death feeleth no disease, but life and the integritie of it maketh vs sensible of any thing that hurteth vs.

The tryall of it, is to emperyse nothing, without earnest calling on God for wisdom and direction: Neuer to proceed in any thing, without imploring his assistance and blessing, and that not in great businesse onely, but in our smallest actions: *The watch-man of Israel will then preserve our going out, and coming in;* When we absolutely relye on him in euery thing.

I

He

He is most secure and safe from his weaknes, who by many proofes is made conscious of it, & by that conscience doth euer depend on G O D; hee shall overcome great difficulties to his owne, and others admiration: But hee who presumeth in his owne strength, is overthrowne of smaller businesse. *Humilitie* in the one gripeth God to be led of him: But *Presumption* in the other, is Sathas snare to entrappe him; *Humilitie*, is both a degree of Gods present assistance, and a presage of his accomplishing presence: But *Presumption* in the other, is both a just desertion of God, and a surrendring of the presumptuous man, to fearefull inconueniences. Conscience of weaknesse findeth want within, and seeketh supply in God: But Conceite of strength holdeth them within: The first is blessed with help of God, the other is convinced by greivous losses.

65. The Scriptures vn-
speakeable profit.

IT is impossible to live either
Christianly or *comfortable*,
without the daily vse of Scrip-
ture: It is absolutely necessary
for our directiō in all our wayes,
before we beginne them, and
for the tryall of our wayes, when
we haue done: For the warrant
of our approbation of them, for
resoluing of our doubts, and
comforting vs in our griefes:
Without it our conscience is a
blinde guide, and leadeth vs in
mist of ignorance, error, and
confusion. Therein wee heare
God speaking to vs, declaring
his will to vs concerning our Sal-
uation, and the way of our obe-
dience, to meete him in that his
good will.

What Booke can we read with
such profit and comfort: For

I 2

matter, it is Wisedome: For authoritie, it is diuine and absolute: For Majestie, God himselfe vnder common words and Letters expressing an vnspokeable power, to stamp our heart: And where shall wee finde our minds so enlightened, our hearts so deeply affected, our Conscience so moued, both for casting vs downe, and raising vs vp: I cannot find in all the Bookes of the worlde, such an one speak to me, as in Scripture, with to absolute a conquest of all the powers of my soule.

Contemners of Scriptures want food for their soules, a light for their life, and the sword of their spirituall warre-fare: But the louers of Scripture, haue all that Furniture: Therein wee heare the voyce of our Beloued, we smell the fauour of his Oynements; and haue daily access vnto the Arke of propitiation. If in our knowledge we desire Di-

minitie, Excellencie, Antiquitie
and *Efficacie*; we cannot find it,
but in Gods word alone. It is
the extract of heavenly Wise-
dome, which Christ the eternall
Word of God brought out of
the bosome of his Father.

Of times on this Meditation,
I doe both pittie the Pagans, who
have not this sacred Booke, and
are without warrant of their do-
ing, or comfort in their trouble :
And I wnder at many Christi-
ans, whom God hath blessed
with this Booke, but they know
not their blessing heerein, they
find more delight in other books
than in this. And some affect
such Treatises, as may be instru-
ments of their vncleanesse or
ambition, and trifling comple-
menting : *Filthie and obscene*
Pamphlets are bought and read
more greedily than this sacred
Writ. But this is a discountenance
of mens profane disposition.

It is a token of profanesse, to

scripture, but a note of true
 Grace to delight in it. And of a
 growing grace, to grow in that
 delight. The happie man that
 walketh not in the way of the wick-
 ed, nor standeth in the way of
 sinners, nor sitteth in the seate of
 the scornfull, commeth to all this
 blessednesse, because his delight
 is in the Law of God, and he me-
 ditateth therein night and day.
 Let good Christians choise out
 these Peasles, while the Swine
 eat up their husks: It seasoneth
 the heart with an heavenly taste,
 and indueth it with diuine pro-
 perties.
 If the Jewes did receiue an
 odde temper of body and Spirit,
 because of *Manna*, shall we not
 haue a greater excellencie by this
 heavenly *Manna*, and Iesus
 Christ in it, If we would be sure
 of the life of God in vs, let vs con-
 tinually drink in these heavenly
 Oracles. The daily seasoning of
 our Soules by holy Scripture,

keep.

keepeth in vs the vigour of that life, and fostereth our Soules constantly in a spirituall taste.

66. The fearfull calamitie of warres.

AS the Earth-quake to Earth so is Warre to Mankind, a fearefull commotion: The calamities of it destroy *Civilitie, Libertie, Lawes, Religion, and Humanitie* it selfe. It is a grievous thing to see man made for the good of man, so earnestly to destroy his neighbour, and that with the hazard of himselfe: For the desire of the life and blood of his Brother, to be prodigall of his owne: And for the opinion of most valorous men, to turne beastes, voyd of humanitie, in destroying their owne kind, and devils in defacing the Image of God: God commanded man to *encrease and multiply*, but they

turne it into diminishing of mankind, and make a craft of it, to destroy one another. I cannot thinke, but mankind mourneth more to finde such rent in her bowles, than the persons so disposed.

It is one worke, but hath diuerse respects in it: Some thereby ambitiously seeketh preferment, some auaritiously hunt for gaine: Others cruelly seeke the satisfying of a reuengefull heart, and others in that loosing of all order, seeke a licence to all wickednesse; But God both intendeth and worketh his good ends in it.

It is his *Chirurgerie* to draw some superfluous blood of mankind: And his *discipline* to such as are dissolute: Doubtlesse God hath some as *Cornelius*, warriours fearing God, but it is as sure that many are voyd of the feare of God: they initiate themselves for warres in the Ale-house and
Bro-

Brothell-house: And so soone as they are girded with the Souldiers girdle, they loose themselves to all profaness: God disciplineth them with the *Musquet*, *Canon*, and *Sword*, in the field, who would neither abide the admonition, nor censure of Pastors at home: It is his chastening of his Church, shee abuseth her peace in warring against him by sin, therefore he maketh man to war against her, to bring her to repentance.

No warres are so cruell as these for Religion: In ciuill farres it is but as one Dauell smiting another, the strokes will be soft: But heere, Sathan is smiting the Light and the bearers of it; and that with certaine victories to Gods enemies, so long as Gods quarrell remaineth against his Church: It is a part of his procelle against her, and his enemies are a scourge in his hand, therefore, they must preuaile, till his

I 5 Church

Church bee sufficiently humbled.

Heere the case of the victor, is worse than of these who are overcome, for the one is corrected in a wrath mixed with mercy, but the other is employed in that service, in a simple wrath: And while they are Gods instruments to punish the sinnes of his Church, they are filling up the cup of their owne sinnes, that full vengeance may overtake them.

It is our best not to fight against God in our peace, and if he bring warre on vs, not to resist till we be at peace with him: The rage of Warre is bounded, if we be one with him, hee will either give vs our Soule for a prey, or take ysto a better life.

All deaths are sanctified to the Elect, & to die for Religiō is a most glorious death. Souldiers call it the bedde of honour to die in the battel (though many of them

them be dead in sinne) but to die in the Lord, is the bed of honour indeede, to lay downe our life for his cause, who gaue it ; and to turne the naturall debt of Death, into so glorious a sacrifice. It is a token of Gods honourable accompt of vs, to charge vs with such a seruice, of his presence with vs, in so triumphing a Grace, and a pledge of the greatest degree of Glory in Heauen.

67. God seeth the heart.

THAT GOD seeth the secrets of our heart, is a point terrible to the wicked, but joyfull to the godly: The wicked are sorrie that their heart is so open: It is a boyling pot of all mischief, a fornace and Forge-house for euill: It griueth them that man should heare and see their words and actions: But what a terrour is

is this? that their Iudge whom they hate, seeth their thought. If they could deny this, they would: But so many of them as are convinced and forced to acknowledge a God, are shaken sometimes with this also, that he is All-seeing; Others proceed more summarily, and at once deny a God-head in their heart, and so destroy this conscience of his All-knowledge.

But it is in vaine, the more they harden their heart on this godlesse thought, the more feare is in them; while they choke & charme their conscience, that it crow not against them; It checketh them with fore-sight of fearefull vengeance, and for the present, convinceth them of the conscience of a God-head, the more they presse to suppress it.

But the godly rejoyce heerein, is to them a rule to square their thoughts, there is no liberie of

Thinking,

*Thinking, : Willing, : Wishing, :
Affecting,* in the heart: where
that candle shineth, all are fra-
med as worthy of him, and his
sight, whom they see, seeing their
heart.

This worke is all secret, and
knowne of them alone in whom
it is: *The stranger shall not med-
dle with the joy of that Soule.* It
seeth GODS All-eye, looking
on it, and layeth it selfe open
both to see him, and to be seene
of him: And that not onely for
to be directed, but to be allowed:
The first is the warrant, to doe:
The second, is the seale, that it is
well done.

It is their comfort against man,
trading their words and acti-
ons: When man that seeth not
their heart, expoundeth them
contrary to their heart, they
solace themselves in this appeale
in the conscience of Gods both
knowing, and acknowledging
sight

sight of their heart : So also it is our best, while the world either thinketh that God seeth not, or would it were so, that we euer delight to cast our hearts open to God, not because it must be so, but because that we rejoyce that it is so Wee count not that terrible,; which we finde so comfortable.

That Soule is sufficiently guarded, for its innocencie and sinceritie, against the *scourge of the tongue*, which is conscious and sensible of Gods Seeing, witnessing, and approbation. The seales of that approbation in a solide peace and vnspeakable joy are stronger, than can be broken by the breath of man. That lying breath cannot dissolve, but doubleth them both in themselves, and the joyfull use of their possessours.

This made the holy Apostle to say with as great libertie as truely, *I passe verie little to be judged*

judged of you, or of mans judgment;
for I am not conscious to my selfe
of any thing. 1 Cor. 4. 3. 4.

68. Rest on Providence.

Some cares are necessary be-
cause commanded of God,
others needlesse because for-
bidden: Euery day hath enough
of his owne griefe, and we should
not care for to morrow: God
easeth vs of that care. Hee who
made the World disposeth all,
and careth for all in it: Before
we were borne, he ruled all, and
needeth not our helpe in any
thing; and when we shall be at
rest, he will rule all.

It is a matter of pittie, to see
many rent their hearts, when
they neede not: Gods prouidence
easeth vs of that care: if we be at
peace with him, his prouidence
is for vs, it hath nothing more
in head, than to content the
Lords beloued.

If

If once we loose our mindes to apprehensions, and feares of crosses, there will neither be end, nor remedy of them : One will breede an hundred, & euery one will multiply answerably, so that we shall be buried and overwhelmed with feares, before the feared euill come.

But these and the like shreds of torturing apprehensions, shall be cut, if we close our selues within the compasse of a mercifull providence, and this shall be, if we can perswade our selues :

1. That there is a G O D. 2. And that this G O D ruleth all. 3. That all his ruling worketh together to the good of them that loue him. He neede not to be afraide of any thing, who is at peace with him, who ruleth all things.

By distrustfull care, we offend God, and make his providence to worke matters to our griefe. The course and euent of things I leaue to God, and his prouidence.

dence: He is more wise to see,
and more able to doe that which
is good than all the world. I have
no care, but to see that I offend
him not, either in abuse of
meanes commanded, or vse of
things forbidden: This prouid-
eth with a certaintie of good; a
solide contentment also; When
I rest on his providence, fully
resolving to welcome what it
bringeth. I trust his Grace will
worke cōtentment in his worke
when it commeth: Since I re-
uerence it before it come: If any
take on them to counsell, or
command providence, or to
controull the worke of it, let
that Soule resolve to lodge in
continuall discontent. It is good
wisdom to keepe our selues in
peace with God, who directeth
providence, and to submitte our
selues vnto it, so we shall find it
to serue vs, and Gods Grace to
giue vs cōtentment in the worke
of it.

Commit thy wayes vnto the Lord; and trust in him, and hee will doe them. Psal. 37. 5. Cast thy burden on the Lord. and hee will sustaine thee. Psal. 55. 22. God dwelleth in that hart that so reposeth on him, but hee rejecteth the Soule that chydeth his Providence. He who trusteth in God, shall be as Mount Sion, that cannot be remoued. Psal. 125. 1. He shall not be affraied of euill tidings, because his heart is fixed on the Lord. Psal. 112. 7.

This is Christian Scepticisme, or rather spirituall Scepticisme. The olde Stoickes pressing to exalt the naturall man, aboue the reach of humane passion, did both thrust him out of Nature, and shake him loose of Gods protection: And turned him from himselfe, as farre, as from God: But this holy disposition maketh vs rest out of our selues in God: And so to find our selues secured in him.

69. Afflictions fruite.

THere is nothing more grievous to man, and nothing more profitable than *Affliction*. How foolish are we in the day of trouble? We thinke that God is slaying vs, when he is saving vs: A life indeede is taken from vs, but such a life as wee both may and should want: Such a life as killeth our Soule, but quickneth vs by the want of it: We haue a worldly and a sinfull life, even our loue of the things of the world: God giueth them as coards and wings to lift vs vp to Heauen, but wee turne them into weights to hold vs on the earth.

When we loue our name, our goods, our Children, our body, our selues, more than we ought, God hath two quarrels at these things: The one of *Jealousie*, because wee loue them to his prejudice:

judice, The other of *Violence*, because they detaine our Soule in them.

When he crosseth vs in them, then he slayeth that our life in them: He killeth it in our name by calumnies, in our goods by their remouall, in our friends by death, and in our bodies by sicknesse: Then that hurt lieth reteareth from a wounded member of our lot, at least doth not vse it as before: When wee are wounded in all these, the Soule draweth from them to G O D.

If he saw vs not excessively affecting them, he would not wound vs in them, but there is no choyse, heerein it is better to liue in God, than to die by a seeming life in them: And this wounding is not so much the worke of his prouidence without, as the mightie draught of his sauing loue within, pulling vs out of that wherein we would die, that wee may truly liue in him.

His blessings are good in themselves, but our corruption abuseth them, and killeth vs: And it is necessary that our corruption be killed, we die by the leauing of it, and in its death wee liue. Croiles are prelsours to expresse our corruption; even that venome of Sathan which oppresseth vs. The life of God, & of sinne, haue their contrary growth, standing and decay in vs, as the one increaseth, the other answerably decayeth, and the raigne of the one is the destruction of the other. In all croiles God intendeth the health of our Soules.

Many see the hand of the Physician, that see not his heart; and many feeble the bitterness of his motions, and the paine of his cutting, that see not the health that followeth: as the first sight of sinne is false, because it seemeth pleasant and profitable; so the first sight of *Affliction* is false, be-

because wee see nothing then
but losse, and hurt: The second
sight of sinne in Repentance, is
the best, because we see it well
so is the second sight of Affliction,
then we see & teele the peace-
able fruite of Righteousnesse, and
the health of our Soules.

Euery sanctified crosse to the
godly, hath both a sensible decay
of that outward life, in the blis-
sings of God, & as sensible an in-
crease of the life of God, in God
himselfe. The life of God, is
more strong, and manifest in
such wounding, than without
I count no losse to want that
that choketh the life of God in
me: The more that life is de-
stroyed, the more I liue in God,
and God in me: Heerein is the
notable saying verified, *WEE
HAD PERISHED, EXCEPT
VVE HAD PERISHED.*

*It is good for mee, that thou
hast afflicted mee, for thereby*

have learned to keepe thy Law.
Psal. 119. 71. *Many dear
Children of God in their owne
sense had perished eternally, if
they had not bene brayed in the
mortar of Affliction.*

70. Man the most dis-
obedient Creature.

All Creatures stand in their
order to God, as he placed
them in the beginning; but An-
gels and Men his best Crea-
tures, brake their order, and
left their place: They were best
gifted, and yet fell most, yea,
they onely fell, and Angels bet-
ter gifted than man, fell worse
than Man. And now, while all
is subject to vanitie, Man is most
refractorie to God; what law
God hath set for other Crea-
tures, they keepe it without any
breach: The Seas keepe their
bounds, and passe them not:

The

The Birds know their time, and slip it not: The Heavens and Earth their place, and change it not; and all Creatures follow their Creator, and are in their kinde affected towards Man, as God directeth them. When he is angrie with Man, they can grieve him, when he is pleased, they comfort him: Onely Man, knoweth not, or keepeth not bounds time, place, nor disposition like to God.

Gods will findeth no rebellion in the whole Creature, till it encounter with the Will of Man: The Patrons of *Free-will* may be ashamed of such a Client, and in that plea doe proteste a captivitie of their owne will, in the wilfull defence of such a rebellious freedome.

This is our shame, that being better gifted, we are lesse obedient, although that Gods Law to vs, be more perfect, and his disposition more revealed to

vs, yet his law findeth not disobedience nor his disposition a contrarietie, but in vs.

Unspeakable is his patience that beareth with it: But let vs strive to be plyable both in obedience and conformitie with God. The gifts of God doe both engage vs to obedience, and enable vs for it: And disobedience is punished answerable to the greatnesse of our obligation: When wee see these meanest Creatures keepe their course, we should be astonished; their obedience is our conviction as they declare the worke of God in their order, so they preach our rebellion, who come not neare to them in obsequiousnesse to him,

71, Good

K

mercie, winding and turning all about to their good, who depend on him. It is his will who ruleth the world, and hath the wayes of all creatures in his hand, to dispose times, wayes, and all, so as may best fit their desires, who are at peace with him.

The crosseing of our designs hath no lesse prooffe of his Fatherly care; how oft doe we fret in our selues, and chide men for their neglects, that bring disappointment to our designs? and yet if we can haue patience for a time, we shall finde that disappointment to our greater contentment: He blesseth vs in a meanes and way knowne to himselfe seuenfold more, than if our first desire had beene accomplished: No, he turneth our chiding of men vpon our selues, and our discontentment for the first disappointment, into a thankesgiuing that we were disappointed: If we could at such crosseings rest
on

on God, and perswade vs, it is for a better in that same point wherein wee are crosse'd, wee should finde in the end our expectation to be the worke of his owne Grace.

Scarcely shall a day goe ouer without some occasion of this Obseruation: If we marke it not, we are vngratefull to so particular and gracious Prouidence: If we marke it aright, as *furtherances* shall giue vs contentment, so these *disappointments* shall giue vs patience, till a double contentment come.

99. The sight of a new
and a better World

in this old bad one.

VEE are called vnto,
and doe professe a Pilgrimage in this world; but how few doe either vnderstand or practise it? Some professe a contempt

71. Good men most
injured.

THe Christian Warfare is full of mistaking; some knoweth not the parties, others know not the cause: It is not euer euill men that suffer, neither at the hands of euill, for euill; But oft-times good men, euen the best doe suffer, and that for God, and at the hands of good men: Grosse euils are soone discerned, & as they make an action, and bring on punishment, so they close the mouth of the guiltie sufferer: But it is more hard, when Grace and actes of Grace, worthy of loue and honour, are taken for grosse sinnes, and that not of the wicked onely, but euen of the Children of God. This sinister judging is in them, not as they are his Children, but as corrupted.

He is blockish, who thinketh
Sathan

Sathan's grosse, as to injury the
Saintes onely by the wicked:

As he can transfigure himselfe
into an Angel of light, so can he
dye the corruption of men; o-
therwise godly with the colour
of Grace, and rubbe vpon
Gods Children, and their obe-
dience to God, the colour of im-
pietie.

Grace is neuer contrary to
Gods Grace, but loueth and
honoureth it, as a streame of that
same Fountaine, and Image of
that same God: It is corruption
that opposeth Grace: And the
like corruption in others, doth
allow that opposing corruption
as Grace: And condemneth in-
jured Grace as corruption.

This mistaking runneth so
deepe and strong, that I thinke
neuer to see it mended, till Christ
come in the cloudes.

Let every one, who setteth
his heart to serue God, resolute
to suffer at the hands of the god-

ly, and that for good: Hee shall not be a loser therein: That Grace shall grow, for which he is injured. It is a weake Grace, that is not worth an injurie, and a weaker, that bringing an injurie from indiscreete men, cannot sustaine him who is injured for it. And let euery one pray for Charitie and holy Prudence, to keepe vs, that we offend not God: in injuring his Children, and his Grace in them.

72. Gods Beggers are
best heard.

IT is not betweene God and vs, as betweene man and man, when man giueth any thing to day, he is slower to morrow, and though some three or foure dayes he giue, in the end he will refuse, and vpbraide the suter as importune, and impudent. But God giueth *liberallis and repro-*
cheth

beth no man. Iam. 1. 5. Hee hath an infinite treasure, which can neither be exhausted nor diminished.

His liberalitie is greate, and the gifts he now giueth, are not our full portion, but beginnings and pledges of that perfection, which he hath promised & intendeth to giue vs; till wee get perfection wee haue not gotten the full measure that he hath ordained; and the oftner we aske, the welcomer are we; And the more wee receiue, the more hee giueth; he counteth it good service to begge his blessings.

It is happines for our miserie, to haue such a Fountaine and Riuer to runne to. Our condition is all in necessity of his goodnesse, and his goodnesse is all for the helpe of our necessities.

GOD indented with *Abraham*, vnder the name of *all sufficient*, to tell him, that as
K 3 man

man bringeth nothing to the
 Couenant but *All-necessitie*, so
 he should meet with *All-suffi-
 ciencie* in God: Our state is
 nothing, but *All-necessitie*, a
 want of all good: A want of the
 sense of that want: So the want
 of an heart to desire the supply,
 of a mouth to aske it, of an
 hand to receive it, and a price to
 purchase it. But this Fountaine
 sendeth out a supply to all these
 wants, he maketh vs feele our
 miserie, giueth vs an holy thirst
 of his supplie, the mouth for
 prayer to aske, a price in Christ
 to obtaine it, and the hand of
 Faith to take it.

What is more conuenient to
 helpe our necessitie, than this
 sufficiencie? It is a goodnesse
 both full and free to impart it
 selfe, that it will both helpe the
 indigent, and in a sort set some
 part of his worke rather than not
 helpe him. Hee is willing to
 giue almes, who openeth the
 hand

hand of the begger, and then thrusteth moncy in that hand which he hath opened; so doeth God to vs. There was neuer such a meeting, neuer a more indigent begger than man, nor a more liberall giuer than God. If as we are great beggers in povertie, so also in importunitie of suing, we shall find his fulnesse running ouer to our superabundance, and his *All-sufficiencie* turne our necessitie into *sufficiencie*.

It is helpfull in the nature of it, in that it is good, contrary to our euill, and for the disposition of it, in that it is liberall to communicate it selfe to our helpe: But he comnieth nearer to vs, in that he hath made the fulnesse of his goodnesse to dwell in Christ, that is neare to vs, that is come to our nature: All Grace is treasured in Christ our Head: Beside this approaching of Grace in him, it is

K 4 neare

neare to our possession, when as he hath it, so he hath procured by his merits the right of it to vs, and by his intercession, obtaineth it, and by his dispensation, distributeth it daily. Heere are grounds sufficient, both for suing, and confidence of obtaining.

I find him neuer more readie to giue, then when I haue new receiued; neither is my Soule more desirous to craue of him, then when it is yet warmed with the sense of his mercy in his new receiued blessing: He will neuer cease to giue, till we cease to craue, perfection is his last gift, and our greatest measure: Wee neede no more, nor can containe no more, when once his bountie hath perfected vs in glorie.

73. Good motions are
of GOD.

WEE are not sufficient of
our selves to thinke any
good. 2. Cor. 3. 5. As every
good gift, so every good *motion*
commeth of God.

Heereby we vnderstand not
flying motions of his common
and temporarie gifts, but the
constant worke of his indwel-
ling Spirit, who after our sealing
by him, abideth in vs : That
sealing is not so much in any mo-
tion, as in himselfe, for we are
sealed by the Spirit of promise,
for the day of Redemption, as
the earnest of our Inheritance.

Infused habits of Grace, are
his great worke and gift, but
they will remaine habits still, or
rather decay, and neuer pro-
duce actions without his opera-
tion. His Spirit is free, and
worketh where hee listeth, and

in them whom he possesseth, he
worketh not aye to their feeling,
but when he will: His working,
as his Kingdome comes not by
observation: The waters of *Bethesda* had their time of whole-
some troubling, and so the holy
Spirit hath his owne dyet of po-
werfull operation. Occasion may
be offered outwardly, but the in-
ward power can not stirre it
selte, without his hand, who
gaue it.

It is a great blessing, to haue
that vertue and power of infu-
sed Grace, and good occasion,
and holy necessities in our cal-
lings, are great prouocations,
but aboue all, the holy Spirit
dwelling in the heart, is to be
sought, when he offers himselfe,
small gifts will vtter themselues
excellently according to their
Nature: When he luyeth, great
Graces are on a sleepe, they can
neither moue themselves, nor
the Soule that hath them.

The

The Soule is the life of the body, and gifts and Graces are the life of the Soule: But the holy Spirit is the life of them all: Both they and wee are dead without him: But in his mightie operation we are quickned, and that to our feeling.

So long as I finde God in mine heart, I am sure of a timely and fruitfull stirring vp of his gift, his owne worke allureth me of his *Presence*, and his presence perswadeth mee of his worke: His time I leaue to himselfe, who is as wise to choose the opportunitie, as hee is able to worke the worke: If I grieue not the Spirit of promise, and be not lacking to his working; I shall finde timely and powerfull operation in my necessitie. Every life hath its owne naturall actions, whereby it is both manifested and discerned, and so hath the life of God, and it is a speciall worke of it to keepe it selfe in vs, but

to

to bee carelesse of it, is a worke of the flesh, and not of the Spirit.

74. The right vse of observing of our neighbours infirmities.

Observation is a Commentary of euery occurrent, but that Commentary is written in the heart of the obseruer: It is wisdom to obserue at all times, but there is no necessity to vter all our obseruations to others: There is as great wisdom in some cases to suppress, as to marke them.

If we see God offended, wee ought not then to be silent, when we see him dishonoured, it is our part as louing Children, to pleade zealously his cause, and to admonish the offender according to our calling. But if wee obserue our selues injured by men.

men, it is better to passe by that wrong, and suppress our owne obseruation.

Hee who trauelleth through a rough Forrest, should not rubbe on euery thorne, and briar; that will both rent his garments and flesh, and stoppe him in the way: Hee is more wise, who draweth his garments hard to his body, and shifteth the touch of thornes: And (if they fasten on him) softlie freeeth himselfe of them.

It is a safe course through this thornie world, to haue no meddling, but necessary: And then not to prouoke mens infirmities: Or if they will rubbe vpon vs, wisely to decline or passe them ouer.

Hee who carpeth at euery thing, breedeth much needlesse and endlesse labour: But hee who passeth by tolerable things without challenge, provideth great peace to himselfe: Obseruation

uation is the eye that seeth these thorns, Patience and Prudence are the two hands, the one to decline them, the other to loose them, when they fasten in vs.

This is not a politicke *Dissembling*, but a *Christian digesting of Wrongs*: The first is a craftie *smoothing* of anger, which will arise to reuenge at its owne occasiō, the second, is a *buriall* of it, neuer to reuiue or be remembered. The worke of obseruation in it selfe, is a good degree of wisdom, but the right vse of it is greater wisdom. If we should euer communicate all our remarks to men, wee could not haue peace in the world; men are not so sanctified, as to suffer themselves to be challenged of that whereof they are gultie: Passions in their hearts when they are touched by obseruation, are as Lyons in their denne, and Serpents in their holes. To shew that we see them, promoketh

keeth a greater imitation: It is better to let a Dogge sleepe, than to waken him: It is sufficient to know he is a Dogge, and wisely to decline his barking and bytings.

The particular directions of this point would be many, but this is the summe of all; to make such vse of obseruation, that God be not dishonoured: Our Neighbour be not offended: Our peace with God, our Neighbour, and our selues be not broken.

75. Hardnesse of heart.

Doubtlesse the heart is naturally hard, and accidentally soft, as iron holden in the fire, is hot and soft, but out of it turneth cold and hard, when God warmeth it with a spirituall motion, and seale of his love, then it is soft as wax, but at once it be-
com-

commeth as a stone: By day euen vnder spirituall exercise it stealeth it selfe away from sensiblenesse: And in the night, though we close our eyes, vnder a strong spirituall sense and softnesse, yet in the morning, wee shall find it hard in our breast: It can be hardened not by Commission of euill onely, but also by omission of good, and that while wee are labouring to soften it.

Next to the pleasing of God, I neuer found an harder taske than to keepe the heart in tendernesse, There is no pleasure to the softnesse of it, and no griefe to the felt hardnesse of it, and yet when I grieue for this hardnesse, I shall rejoyce, if it were incurable, it would be vnfelt. The Conscience of my endeavouring to flee sin, giueth some comfort, and the vnspeakable griefe for the hardnesse of it mitigateth that griefe. An heart
ful

fully forsaken of God, and judicially hardened, can neither feele that hardnesse, nor grieve for it: If I feare it and feele it, I haue it not ; grieve for it is a softning and loosning of hardnesse.

Hee hath neede to dwell in his heart, and in these thoughts continually, who would keepe his heart in a tendernesse & affectionnesse to God.

The best way to keepe hardnesse out of our heart, is to intertaine an heavenly heat of Devotion in it: The Altar of God had alwayes the fire that came downe from heaven. If wee keepe our heart vnder the sense of Gods loue to vs, & the worke of our loue to him, that warmnesse shall preserue our heart in that temper, that God at no time shall want a sacrifice, nor we a comfort.

76. Gods worſhip done
as his worſhip.

MAny exercise themſelves
in the worke of Gods
worſhip, but not *as his worſhip.*
The Hypocrite doth it to be
ſeene of men, and to purchaſe a
name of pietie; the Politicke to
be counted a profeſſor, and ef-
chew the ſuſpition of *Atheiſme*:
And the Atheiſt himſelfe to
ſeede his curioſitie. It is a good
worke in it ſelfe, but to them
who doe it with by-reſpects, it
is ſinne. Their life doth proue
how profanely they act it, they
are neuer one whit better, but
goe on in their profaneſſe, they
obtaine the end that they intend,
and can ſhoot no further: Their
end is not edification in the
Grace of God: but other baſe re-
ſpects, the deſire whereof carrieth
them to the worke, and in it
they find their ſatiſfaction, fur-
ther

ther they looke not, and finde
not.

The end of Gods worship is
our vnion with him, to partake
of his forgiuing goodnesse, in
the pardon of sinne, and his giu-
ing goodnesse in all sauing
Grace: The forme of it, is in
giuing diuine homage and ho-
nour to him: But they minde
none of these. If they, can pur-
chase the name of zealous pro-
fessors, hearers of Sermons;
though indeede they be but na-
turally or ciuilly disposed in all
the worke, and seekers of nouel-
ties, they haue all their desire.

But to doe the worke of Gods
worship, as his worship hath vn-
speakable profit; we doe it so,
when the loue of God and his
Grace allureth vs, and the griefe
of our miserie forceth vs to him,
when we presse not to please
men, but God, and seeke not
any base respect, but his Glory;
and the rest and comfort of our
Soules

Soule in Christ: We take time, occasion, place, Texts, and all as Gods providence doth offer them to vs, and in all wee seeke him, and find him and rest on him. We may both please men, and our selues, and deceiue vs both therin, in such by-respects: Yet God will not be deceiued, what euer his secret goodnesse workes in man, yet no spirituall fruite is due to so fleshly a disposition.

77. Gods stamp in the

Soule and Body.

GOD hath reserved the immediate search and knowledge of the heart to himselfe: But so as he hath left some *indices* for others to obserue it.

GODS Image is principally seated in the Soule, yet it is not inclosed there, but the body hath the owne part in it: *Electiō, Iustificatiō, Sanctificatiō, per-*
taine

taine to both Soule and Body; though the soule be both more capable and sensible of them. Gods treasure of Grace in his owne, is so laide vp in the Soule, that it may be seene in some measure in the body, and that not onely as the Soules *Instrument*, but as a *Companion*: That fellowship in partaking Grace with the Soule, doth more affect the body, than a naked Instrument.

The countenance, conuoy of businesse, gesture, and wordes, giue some notice how the heart is set: Though man by Education, Letters, Religion, and Grace, be subject to a change from his naturall disposition, yet there is euer some *Characteristicke* thing in Nature to be seene in euery one.

Hypocrisie (the fittest vizzard for deceit) cannot hide that from the discerning eye: As the colour of people testifieth the soyle;

soyle; their language, the Nation, their accent or speech, their Prouince, as a *Galilean* from a *Jew*: So euery mans Character telleth his disposition; he must cast off himselfe before he cast it off: It is the Soules lineaments in the body, words and deeds; if we find it, we haue found out the predominant, both in its seare, and chiefe instrument: It is matter for our circumspectnesse to eschew mens euill, and of our hope to looke for their good: What either good or euill can be remarkable in them, is marked by, and tasteth of that stamp.

It is good, when the naturall Character is stamped with Grace; when God reneweth me to his Image in righteousness and holinesse, sure I am, he will make me a signet on his arme, and his heart; when hee filleth all the heart with his Grace, his Name will be written

in the forehead, so that they, who can, may read, *Holinesse to the LORD.*

Courtly attendance giueth men a courtly countenance: And Sathans slaues by their deuillish cōsulting with him, draw on their face, a sterne ralednesse, the horroure of that vncleane Spirit deformeth his familiars: And shall not the heauenly familiaritie with God, giue an holy impresion to his daily attendants: *Familiar conuersing with God, made Moses face to shine.*

The Soule is naturally both affected with, and affected to the body with the things that it most loueth. And what is more excellent, or giueth stronger impression in it, than God? If we come seldome to him, we are lightly touched of him, but if our Soules by continuall minding of him, be subacted by these thoughts, and rolled in them, doublelife as our Spirit within

within, so our body without shall giue some testimonies of diuine disposition.

78. Of great naturall
Spirits.

I Saw neuer greater follie, than in these named *greatest naturall Spirits*, odde wits haue as odde gaddes, no great ingyne without some mixture of madnes, and their voyce often doth equall or rather exceede their vertues: No moderate things can content them, but all their worke is in excelle, and that in the worst sense; their end in intending, their practise in plotting, and they choose rather to hunt an vncertaine, and imagined contentment, than to enjoy a certaine and present estate.

I doe not so wonder at their course and follie, in judging it, as at the world, that counteth them

them great Spirits: *Alexander* Couriers mocked *Darius*, but he in his Tubbe, was a greater Monarch than *Alexander*: For he commanded *Pride*, *Ambition*, and *Lust*, whereas *Alexander* was a slave. I will leave reasoning with those Spirits, till they come home to themselves: They are not brought home visually, but by some great calamitie, and many, not till their death.

Moderate Spirits prove best: With little businesse they doe much, and holding themselves within their reach, they come softly to their just and desired ends: But the other take great libertie over their *Spirits & States* and out-reach them both: But *Providence* will not be commanded of them: It crosseth their desires, and breaketh their purposes in shivers.

What ever Spirit we have in naturall parts, it is good to have it sanctified; our care shall be

L

hel

helped with heavenly prudence,
 and furthered by Gods prou-
 dence: These shall bring to our
 hand, more than ever we could
 dreame. The supposed base Spi-
 rit of this holy temper, doe in-
 finitely exceede these fallie, na-
 med great Spirits: Their great-
 nesse is more in the worlds stile,
 than in the thing it selfe, but the
 event will proue them great in
 miserie, they are great onely in
 humane things, and in mans ac-
 count: True greatnesse is in true
 goodnesse: It is a base and ba-
 tard greatnesse, that is separate
 from goodnesse: These two are
 infinitely and joyntly in God
 who is both *Optimus & Maxi-*
mus the Goodest and Greatest:
 There is more true greatnesse in
 the meanest degree of saving
 Grace, than in all the humane
 greatnesse in the world. How e-
 ver the world count of their own
 greatnesse, and of the basenesse of
 the godly yet the Saints are Great

excellent Ones on Earth. Psal. 16.

79. The worke of
Conscience.

THE Conscience is the most
wonderfull power in our
Soule; it is both a part of it, and
a Parrie in it; a power created in
vs by God, and let ouer vs with
diuine authoritie; An eye look-
ing out on all, and most on God,
and returning againe, and re-
flecting on our selues; it hath in
it at once, both a light to see God,
and to see him looking on vs:
The worke of it is 1. to direct vs
in the right, 2. to watch ouer vs
in obedience of that direction:
3. To wurnesse how wee obey:
4. To iudge our obedience and e-
state with God: If we obey, to
glad vs with a sweete testimony;
if we disobey, to grieue vs with
a fearefull checke.

These offices are fruitfull, but the last is the strength and force of the other: There may be Watching, Direction, and Witnessing, and yet but slow and weake judging in it. But when the conscience is brought to some odde exercise in that judging part; the other offices are more conscientiously discharged. After that exercise, her watching is more particular; her directing more forcible; & her witnessing more sincere.

God vseth a great varietie in this exercise: For the *Measure*, some are more heavily pressed downe in their sense to the lower Hell; other more easily passe that burning fire: For *Matter*, some tremble before that fire, for supposed or small sinne, where other are scarcely touched for grosse offences: For *Tyme*, some know it not, to their middle or olde Age; others are prevented by it in their Youth. It is in it selfe
a fruite

a fruit of sinne, a procelle of Gods justice, a work of the Law; and a crosse of crosses, when the Charter of our peace with God is turned into a bill of diuorcement from him: And the ordinary applyer of our comfort, applyeth nothing, but wrath to vs: Yet it bringeth forth a glorious fruit in the Saints, and the sooner we be schooled in it, the greater fruit.

In our Youth it is a notable preparation for our effectual calling: And when Grace is weak, and corruption strong, to breake forth at every occasion, and Satan busie to leade vs into all sin, it is then a great blessing to be bridled by these terrors: Thereby sinne is restrained, and a way prepared, both for obedience, and sinceritie in it: The Soule that hath beene burnt with that fire, will neuer doe that which will kindle it againe. Hee who hath seene an angry God, and beareth

bearth the markes of his anger,
dare not boud with him: There-
after, our Reading, Hearing,
Thinking, and all occasions are
turned to a consciencious know-
ledge, and that knowledge is set
on worke, to keepe the peace and
approbation of God, and God
in them both.

The sooner we finde that Ex-
ercise, wee are the sooner schoo-
led, for keeping our conscience,
in walking with God: There
goeth nothing to oddes in our
deedes, or words, or thoughts,
but all is called to the Touch-
stone, and tryed how it may
stand with the will of God, and
peace of our Conscience. *It is
good for a man to beare the yoke of
God from his youth. Lament. 3.
27.*

He who so judgeth himselfe
daily, & keepeth himselfe cleane,
shall finde at the last day, a friend-
ly Judge, a favourable recko-
ning, and the greater and swee-
ter Glo-

Glorie, by remembering his former terrors: Though Heaven be infinitely pleasant in it selfe, it shall be the more pleasant to them who have tasted the sorrowes of Hell in this life.

Happie is he, who is conscious of his owne Conscience, & both seeth it to worke, and reporteth the daily fruite of that worke: And more happie is he, who knowing the weaknesse of his Conscience, sueth Gods presence to over-rule his conscience. It is indeede our Watch, but that Watch hath neede of a better Watch-man; and this is Gods Spirit, who is that Conscience of Consciences.

When our bodie waiteth on our Soule, our Soule on our Conscience, and our Conscience dependeth on God: Then God by our Conscience will direct our Soule and Body in the good way, and blesse vs with happie successe therein: And in the end

eternally seise on our conscience,
Soule and Bodie, with his full
and perfect Ioyes.

86. Tendernesse of Bodie.

a Blessing to the godly.

A Tender Body is an heauie
burden: yet it is profitable
to the renewed man: Health is
Gods blessing in it selfe, but
sanctified infirmities, bringeth
health to the Soule: Constant
health in many, is taken for a na-
turall gift, as it is not sought of
God, so neither is it holden of
him as his blessing, nor vsed to
his Glorie. Their mindes doe
neither marke the course of it
with joy, nor turne them to God
for it.

It may seeme grievous to be
night and day perplexed with a
weake body, but the fruite of it
is better than all these paines:
God giueth not health in a con-
stant

stant tenour, but by parts, hee
tapes it so peete & pece, that eu-
ry houre he giueth vs both mat-
ter of prayer and prayse. When
I finde daily the sentence of death,
I haue dally recourse to God for
life, and euery deliuey of euery
on-set, is a new gift and tacke of
the life: It is not sought for it
selfe, but for God, that it may be
employed to his honour.

A godly Soule hath more fruit-
full remarques in one day about
his tenderhesse, than a secure
Soule in a constant health in all
his life time: I had rather vnder-
goe the bodily infirmie, than
want the daily spirituall profite: It
is a sort of *spiritualizing* our bo-
dily life, when all the houres of it
are sought, obtained, possessed,
and spent on God; and these fre-
quent infirmities are tolerable,
that bring to spirituall a life, both
to soule and bodie.

Profane men abuse the strength
and health of their bodies to liue

They take it as an instrument and measure of their iniquities: So long, and so farre doe they offend, as their body serveth them: This is a giving of their body to be a weapon of vnrightheousnes, and a sacrificing of themselves to the Devill: Hereafter they will wish, that their strong body had beene tyed to the bed continually. But tendernesse in the godly, turneth all their thoughts, and care to immortalitie.

Strength and health of body is Gods blessing, but our corruption abuseth it, either to needlesse busynesse, or to grosse acts of sinne: Tendernesse is a crosse, but where it is sanctified, it is a bridle to hold vs from sinfull works, and a spur to Devotion. It sendeth vs often to God, when possibly wee would be worse neglected, as oft as it humbleth it selfe to God, among other suites, it putteth in the hand of our Spirit, the supplication

for

for health and sanctification of that tenderneſſe.

There is no croſſe, that either more occasioneth or cauſeth a ſerious preparation for death, than bodily weakneſſe: When they finde daily the cords of their tabernacle looſing, and the pillars of it bowing, they deale with God for a *Mansion in heaven*. That weakneſſe may poſſibly hinder them from ſome bodily worke in their calling, but it ſtayeth them alſo from many bodily ſinnes, and holdeth them euer vpon the maine point, how they may be cloathed after this life, with *glorious immortaliſcie*. As abuſed ſtrength poſſeſſeth to Hell, ſo ſanctified tenderneſſe creepeth to *Heaven*.

81. Matter of continuall

Ejaculations.

NOne obſerving Spirit can want new matter of continuall

nuall prayer to God: If he be se-
cret, he filleth his heart in retired-
nesse: If he goe abroad, it is for-
ced on him. What difficultie
shall we finde to conuerse with
men? What ignorance in our
selues to foresee, and weaknesse
to chewe foreseene, or secret in-
conuenience: When God may
leave vs for a time, and religne vs
to the counsell of our heart, like
Ezechiah; or Sathan surprise vs
by passion, or deceiue vs by al-
lurements: These & the like shall
griue vs much with *Nehemiah*,
to send vp piercing ejaculations to
God.

It is necessary we euer be re-
questing God, that we neither of-
fend nor be offended of others:
The least liberty of our thoughts
may draw vs to grieuous incon-
ueniences: There is no sure
Guard to vs and our heart, but by
a speciall guarding Grace: and
that guard is most close about vs,
when we feele the neede of it,
and

27. 2.
4. 6. 8.

and are earnest with God for it :
So long as there is euill in the
world, malice in Sathan, weak-
nesse in our selues, and good-
nesse in God, wee cannot want
matter of continuall Prayer: That
same light that seeth the necessi-
tie, directeth vs to the Foun-
taine, where it may be helped:
And the goodnesse of God per-
swadeth vs of a supply.

Our necessitie is great, and
God hath promised to heare
when wee call, his mercy and
truth in Christ, are chiefe
groundes of my perswasion: But
I am greatly confirmed by a se-
condarie meane, when I am
conscious in all my doing with
man, that I seeke nothing, but
Gods glory, mans good, and
mine owne Saluation: *We draw
neere to the Throne of Grace with
boldnesse, when our hearts are
purged from every euill Consci-
ence. The gift and libertie of fer-
uent ejaculations, are the worke*
of

of God in vs : Hee will doubtlesse answere that desire, which his owne Spirit worketh : Wee neede not in such straitnesse of time and businelle looke so much to the shortnesse of our ejaculations, as to their feruencie.

Murallitie of businelle, lacke of time, and throng of companie, seeme to cut off the possibilitie of these short prayers : But indeede they beger and bring them forth : Gods intercourse with the godly Soule, knoweth no such impediment : *Moses* distressed at the red Sea, forced out these secret cryes, and God answered him to his desire : The searcher of hearts heareth these secret and pearcing prayers, and will answere them openly.

They are not so much in voyce as in groanes, and these groanes are not separate from the heart, but in it ; and the heart in them immediately thrusting it
 selfe

selfe on God: A free desire goeth out in words, but a restrained and suppressed desire doubteth it selfe, as a sparke of fire is hotter when it is covered with cold ashes.

Complimenting is a verbal, Idolatrous, it is counted in perfection in talking, but is indeed the quintessence of prating, and a worship of a free and ingenuous mind. The giver and receiver are both deceived, the first speaks what which he knoweth not, and the other hopes for that which he expecteth not. As tilting men have armes and seates of hostilitie without wrath, they breake their speares on others, and intend none hurt, so complamenting hath friendly words without

our loue: As jesters breake their jests on othres, so doe Politicians their smoking wishes and praise.

They liue by that smoke; but modest Spirits are tormented with it: That mist flyeth most among men of least true worth: Where that flattery is mutuell, there two birds of one feather flee together, and two horses (of one inch) doe nippe one another.

It is pittie to see men teach their tongues to speake lies & to labour to be trusted more than vnderstood: But they know not themselves, how other men shall trust them. No man can justly craue more credit to his speech of others than himselfe giueth to it, or if hee doe, hee must conceit strongly that hee dealeth with a foole.

Hee mindeth one thing, and speaketh, or rather soundeth the contrary: He knoweth his Heart thinketh

thinketh not what hee speaketh, and therefore he taketh the flourish of faire speech to supply the want of truth: His heart must fetch the reasons of his owne perswasion from his mouth, and measuring others by himselfe, hee thinketh that many faire words shall beguile them, as well as hee beguileth himselfe with them.

They are no more vexed to coyne their words, than I am to keepe my countenance when I heare them,

Ingenuitie of affection goeth plainly to worke: The more care to fill mine eares with officious offers, the lesse credit they find in mine heart: I thinke their Spirit is so spent in that vapour, that there is left neither spirit nor life in their affection.

This sort of lying is not vulgar, but with a singular moode: Poets haue libertie to lie, and
for

for keeping their *Rhymes*, they are licenced to quite *Reason* oft-times. There is none odde veine of Poetrie, without some degree of abstractnes of Spirit, the strictnes of meeter looeth them from the strictnesse of verue, and secureth them from rigorous censure for that slippe: And their hyperbolies doe passe for good coyne. But the Complementer doth lie without either libertie or licence: And their hyperbolies are none other thing in broad termes, than lyes in *facto*.

Their speeches run vniuallie on thee things, 1. large praises of some excellent worth in them whom they idole: 2. Officious offers of seruice as due to it. 3. And large wishes, of all happinesse to them. In the first, their idoles know they are speaking false, except they be as senseles of flatteries, as their flatterers are shamelesse. In the second, their

owne

owne heart giueth them the lie:
For they thinke themselves more
worthy of seruice, than hee to
whom they offer it. In the third,
their Conscience checketh them
for mocking of God: For they
pray for that which they desire
not to be granted: Yea, they
would bee grieued if it were
granted.

They are equivocators, min-
ding one thing, and speaking
another: Many doe practise the
Jesuits mentall Reservatiō, who
know not their doctrine: (It
must be a cōfusing Religion
that teacheth, practiseth, and al-
loweth such cōfusing.) I ne-
ver suspect the more then when
they double their comple-
ments.

Hee is short and shallow-wit-
ted, who is glosed with these
flowrishes: Let them paint out
their speach and gesture, I will
give lesse credit to so onerous
and insidious speach. I shall
esteem

esteem the hart and the person
so affected as it deserueth: An
honest meaning simply expres-
sed, hath more weight, than all
these buskines and fardingals.

The heart that God made (but
they abuse) hath its owne mea-
ning: I trust that, but not the
person which they assume, and
laye downe, as soone as they
haue spent their borrowed
breath. The next moment, and
the first man they meete with,
findeth them in another, if not
in a contrary mind; it cannot a-
bide in their heart, which bred
not in it, nor was neuer in it:
Their words are but carcases of
language, and let the credulous
beleeuer looke for no more, than
carcase of offices. Belike, they
thinke their words either not to
be idle, or that they shall not
giue an accompt of them at the
last day.

The Soule indeede must be
filled with something, but wee
may

may soone choose better substances to fill it withall, than that wind of frothie complementing. While they are feeding themselves with their fancies, let the children of Truth, speake the Truth from their heart.

Let complementing have its owne due, without a complement: It is the birth of an empty braine; the maske of hatred and envie: Refined hypocrisie, with simulation, and dissimulation her twins ingraned; the breathing of an euill mind vnder hope of good deedes. He who knoweth it, can neither be moued to offer it, nor patiently admitte it.

83.

Conscientious

Knowledge

IF our hearts were narrowly searched, Atheisme would be found in them, we know better then

then we doe, and wee worship
 not God as we know him: We
 can say, That God is good, and
 yet neither loue nor seeke him,
 that he is iust and powerfull, yet
 we feare not to offend him; That
 he is wise, yet wee submit not
 our selues to his Wisedome; hat
 he seeth our heart and thoughts
 a farre off, and yet we breede and
 feede wicked thoughts in our
 hearts, which we would be asha-
 med to shew to our neighbour.
 We beleue there is an Hell for
 euill dooers, and yet goe on in
 the way of sin: And that there is
 laid vp a Crowne of glory in
 Heauen for well doing, yet we
 are not moued to doe good.
 What is then in our heart for all
 our knowledge, but Atheisme
 and Infidelitie: Our actions gi-
 uing our words the lye, and pro-
 claiming to the Worlde that wee
 beleue not the thing that wee
 speake. The want of the *workes*
 of Conscience, is a speciall cause

of this fleshly disposition: Without that worke Christianitie is nothing but a speculation: Wee consider all things in the abstract, but take them not in our persons and to our heart: We can abhorre sin in it selfe, and in our neighbours, but excuse it in our selues: we magnifie Vertue and Grace in it selfe, but yet thirst not for it: *Papists* talke mightily of the worth of Faith, but doe scorne the sence and Conscience of it: And many Christians will heare & read their owne sinnes, convicted by the word of God, and yet not thinke themselves particularly taxed, nor abide at the conviction.

Happie is that man whose Conscience pulleth all to his heart, and his heart to God, who turneth his knowledge to Faith, his Faith to feeling, and all to walke worthy of God, and to live in Christ, as he learneth him daily: He hath not rest, but in wal-

king according to the light of a well informed Conscience when theorie is turned to practise, and Speculation to a conscious living, and doing, then wee are Christians indeede.

Gods word is his stamp, hee hath deeply sunke his Image in it, but it doth not instamp our heart, except some power thrust it vpon vs: When the holy Spirit maketh our conscience to set that word to our heart, then we are stamped, and take deeply the impression of his holinelle in the inward habitation, and expresse it euidently in our life and conuersation.

God hath blessed vs with many meanes of knowledge, but they doe no more, then propound and open matters to vs: They inlighten the mind, and goe no further: But the Conscience worketh mightily on the heart. It letteth nothing abide in generalities, but turneth all to

our particular and personall respect, and that not in the minde alone, but most in the heart.

As it reduceth all duties, promises, and threatnings to our persons, so it joyneth affection to light, and moueth the heart according to things knowne: And out of all draweth actions that serue to expresse that knowledge, and doth all as in the presence of God.

When *Conscience* bringeth Religion to the heart, and from the heart to the life, then wee are truly religious.

84. The wise mixture of mankind.

HOW wisely hath God tempered human societies? All are not of one disposition; some hot and some colde, some harsh and headie in their judgement, and violent in their actions, o-

M

ther

ther ripper whs, calmer in their affections, and poised in their doings: Some againe as grossely senselesse; some crate the bridle, and some the spurre.

If a man cast his eyes on a multitude, he shall obserue as much diuersitie in their disposition, voices, and opinions, as in their faces. If all were of a fierie humour, the world would fire at once. If all were sluggish, it would fall downe into the pot: Stirring wittes as quickning barme, put the drouinesse of the simple to working: and the slownesse of the other, tempereth their forwardnesse, and so both these extremities are brought to the meane.

If either extreame preuaile, matters goe wrong, but our wise God maketh that counterpoising bring the ballance to an equall standing, and so tumultuous meetings bring often soorth just conclusions. There

can be no standing of matters, if either *witlesnesse* or *wilfulnesse* predomine; but where contraries by their strife, are brought to a meane, there is the good of mankind. Our complexion is made vp of contrary qualities, of the elements; and harmonic is a meeting of contrary sounds.

It is worth our labour to marke this disposition, and Gods providēce bringing all to a temper, and a good end. And with all to incline to a *tempered* and *tempering* wit, and moderation of courses: If there be any fault in such moderation, it is both lesse in in it selfe, and more curable than the faults of fleshly extremities.

If any consider these extremes a part, hee cannot be without passion; he shall offend at the headse and hotter sort as fire-brands, and at the coldnesse of the sluggish, as impediments of good: But being joyntly

considered as they are tempered of God, to his owne glorie and the good of mankinde, he shall lay downe his offence: Their nature and action seuerall, is to hurt, but God causeth euery one of them to hemme in another, and so disposeth them to a better temper.

But the moderat Spirit shall be beaten of both extreames. He is indeed a friend to both and yet is counted of both as an enemy: As a Land lying far in the Sea, is beaten on both sides by waues, yet keepeth the soliditie of earth: So he is assaulted of both, and yet keepeth his moderate temper. Both extreames take him for their contrary extreme: Fierie men call him sottish, and soft men call him fierie, but hee standeth at his stayed poisednesse, and ending their friuolous censure induceth them (if they be curable) to the golden meane.

Hee rejoyceth in God, who hath giuen him eyes, to see that his diuine contemperation of mankind, and hath turned his Spirit (of it selfe inclinable to extreames) to moderation. While both parties stand out against other in the claime of perfection to themselves; and imputing of follie to the other, he thanketh God, who both at the first, and in the constant carriage of his actions, hath blessed him with that temper, which they can neuer attaine to, but by Repentance and amendment.

85. Needlese feares are
fruitfull to the godly.

EVen false and needlesse feares, worke true good in the godly: If they come not as wee apprehend, our profit is double; one in the escaping of the feared euill, the other in the great store

of Grace, which they produce: It is the best sort of error, when feares proue false, and the feared euill commeth not, but that error is recompenced with a true fruite, when it draweth vs neere to God: There is great oddes betweene the true and false feare in their grounds, but not so in their fruite: For the false doth shake vs, and bring out Repentance, and resolution for death, as well as the other. Beside, the contempt of the world, the loathing of the vanities of it, holy vowes of better obedience to God, a renouncing of all, come of such feares.

It is great mercy in God, to worke the same worke of Grace in vs by false feares, that hee would by true feare, and the greater, that our losses are lesse, and our lesson the same. Wise Captaines can giue false alarmes to their Souldiers; If they goe frankly to their Armes, they con-

ceit of their courage: So, if wee go to our spirituall Armour, we are not feeble; if wee looke to our observing, every appearance of danger may make vs stare, we are vnder guiltinelle, and God hath vs vnder proceſſe for it, and all Creatures are ready to execute his will, how ſoone may the ſentence both come forth, and bring forth the execution againſt vs, and it is a great mercy that the ſtay cometh before the ſtroke.

His judgement cometh out in its owne degrees. 1. We ſinne. 2. And his juſtice inquiring findeth our ſinne worthy of puniſhment. 3. Our Conſcience conuincing vs, and juſtifying him, doe apprehend the preſage of puniſhment.

If all theſe can turne vs to Repentance, happie are wee, with Nineue, wee ſhall eſchew the ſtroke it ſelfe: we may call ſcare needlelike, in reſpect of the event which

which God in mercy with-holdeth, but it is not causlesse, so long as sin remaineth. The best way to mitigate our needlesse feares, is to be at peace with GOD; and if they come, to reape that good fruite of them, *Repentance, Resolution, and Obedience*. Grace so obtained, is well purchased, and the peace that commeth after, is double pleasant, because it is so farre contrary to our deservuing and expectation. *All things worke to the good of those that love God.*
Rom. 8. 28.

86. Thirst of Newes.

ALl are not borne, or live in Athens, yet we are all sicke of the Athenian disease, in a desire to heare and tell newes. And that not in the younger sort, who may have a longer time in this life, but even in the aged, who

who are at the end of their race :

Belike they are providing fresh Newes to carrie with them out of this life, but such wares will yeeld no price there.

What businesse is in inquiring for Newes and in reporting of them ? Scarcely are they hard when they are loathed : They become stale with the first report, and are olde in the very birth, the desire is full of them at their first noyse, and yet desirous of some other : To tell these same newes ouer and ouer againe, is as tedious as their first report was pleasant. It seemeth to bee a new worke of a new man, to be euer thus busied about newes, but it will be found the worke of the oldman.

There may be, and is a fruitfull disposition about Newes in the prudent, but that is so new to these Nouellers, that they know it not : They seeke only Newes for Newes, and goe no further,

than to heare, and then to prattle of them; and that not as they heare them, but as a liberall host they send them away with a new portage. They giue them a large allowance to passe for Newes, that is, newly augmented.

They may haue some ground of truth for their beginning, but by few reportes it is buried in the multitude of new additions. We would thinke it strange, to see a Booke haue as many editions as it findeth Readers: And yet Newes haue that current and changing Noueltie, that many reporting the same thing, maketh it still new by some alteration or augmenting: Bookes haue that immunitie, because they are a standing report in print; but Newes left to a vanishing report, cannot be secured from change.

It is Sathans policie to abuse our cares in hearing our tongues in

in speaking, and our hearts in be-
leeving lyes, to disable vs from
the discerning of Truth. But
God hath giuen them to be bu-
sied about Truth.

God hath giuen to his owne
a soveraigne remedy of that dis-
ease, to be fullie posselt with the
best Newes in the world, and
then to make a spirituall vse of
common Newes. I finde these
good Newes : That Christ is
come to saue sinners : And that I
am one whom hee hath saued :
The testimonie of mine adoption ;
the Spirit witnessing to my
Spirit, that I am one of his Chil-
dren : The testimonie of my
justification, *Son, bee of good
comfort, thy sinnes are forgiven
thee.* The Seales of mine Electi-
on and calling in the fruites of
the Spirit.

These and the like are excel-
lent newes, their matter is good
and glorious ; Their delight is
great and constant : Though
they

they were heard euery houre; yet they are euer fresh and new to the New man : They fall neither vnder staleness in themselves, nor loathing to mee ; but their last hearing, delighteth mee as much as the first hearing.

As for other matters, I rest not on them as Newes, but observe in them the prouidence of God, how he ruleth the world by ouer-ruling the malice of Sathan, and madnesse of man, to his owne glory, and good of his Saintes, to make them new, and to put in their mouth a new song. To be grieved with *Nehemiah*, when we heare of *Ierusalem* disolation, and rejoyce when wee heare of her prosperitie, is a marke of Grace in the New man : When all trifling Newes shall be ended, God shall put a new Song in his mouth, to prayse him eternally. *The Soule enstamped with Newes of Grace.*

*Grace, turneth all occurrent
Newes to that better abiding sub-
stance.*

87. The comfort of
Calumnies.

A Calummie is the Devils
mind in the mouth of Man:
and his arrow shot by mans bow:
He lendeth him his lyes and ma-
lice and borroweth his tongue
to utter them: He hath his name
from traducing and thrusting
through the fame of the godly.
His first and maine care, is by
temptation, to destroy their
Conscience, and if hee preuaile
not in this, hee turneth him to
their name, that he may rent it
by Calumnies, whose Consci-
ence hee could not defile by
temptation.

This is his policie against Gods
dearest Children, they are most
hated of him, who are most be-
loved

loued of God: He careth not
to make euill reports of his
owne, and counteth no great
gaine to defile the face of a
Moore, but all his care is, to
blemish the face, and staine the
name in whom Gods Grace
shineth cleerely: Hee knoweth
that treasure in them is giuen
for his hurt: Hee cannot stay
God from giuing it to his belo-
ued, but he ruineeth him to the
next, to make it fruitlesse to o-
ther: He cannot stay a daily and
fresh increasing of that Grace,
but hee preieth to make it dis-
tastfull to man, that so it may be
fruitlesse.

Surely he loseth not all his la-
bour, though hee be ouercome
by the Saints, whom he calum-
niateth, yet hee overcommeth
them who doe calumniate them:
It is a fearefull thing, to lend to
Sathan the Heare for deuising,
the Eare for hearing, and the
Tongue for uttering of Calu-
nies,

nies, and in all, to disgrace the Grace of G O D in his Children, and make it fruitlesse to themselves. Where Sathan hath set his porter of prejudice, though Christ himselfe were on Earth, that Soule would take no good of him: It is a deuillish worke, to enuy the Grace of G O D, but more, to deny it, and most of all, to disgrace it.

Wee finde heerein, a great prooffe, of that particular worke of Conscience, in justifying vs.: At other times we can content vs with common and slender examining of our selves, but being so falsely misconstrued, wee are put to a second and a stricter tryall, which vpon the case of our tryed innocencie, endeth in a notable seale of the holy Spirit: He both approueth our first innocencie as good service to God, and our suffering for it, as a just matter of our glorying. He who offereth vp his Soule
and

and body in a *Sacrifice* to God, must reſolue to be crucified in his Name daily by Calumnies, and theſe daily blowes are an argument that his ſacrifice is acceptable to GOD, becauſe Sathan rageth at him, who ſerueth God vprightly, he knoweth that Conſcience within is replete with God, and his peace, therefore he laboreth to rent their Fame without, whoſe inward peace he cannot trouble. *It is better to haue him moleſting vs without, than poſſeſſing vs within.*

The godly Soule ſo afflicted, goeth to God in the bitterneſſe of Spirit, appealing to him as a Iudge of their cauſe, in the Conſcience of their innocencie: They commit their cauſe to him, and pray for pardon to their injurers: Their innocencie is both the *occaſion* and *cauſe* of calumnies with the Deuill, and the ſoueraigne *remedy* of them with God and their owne Conſcience.

science. Herein they have a triple conformitie with Christ: He was innocent, and yet hee was calumniated, and prayed for his injurers. Better it is to endure the scourge of the tongue, than want this triple conformitie.

Why should not we glory in so cleare an Evidenc of Gods speciall loue? Sathan taketh both the cause of his hatred and the measure of it from the loue of God: He hateth them most, whom God loueth most: Hee had more calumnies, and euill tales against *Iob*, than against many thousands in his time: He was a thorne in his eye, because he was dearely beloued of God, and acceptable to him.

It is then the glory of the Saintes, to be calumniated: *Rejoyce and be glad, when men revile you, and speake all manner of euill against you, for my sake falsly. Mat. 5. 11.* It is a token Sa-
than

than hath not prevailed against
our Conscience, but is now in
his flight, when hee renred our
Name. As strength of Gods
Grace keepeth the Soule in
temptation, so the Conscience,
of innocencie, will comfort the
heart vnder Calumnies.

The haile-showre of Calum-
nies, proueth on Gods part a
speciall loue to vs, and on our
part true happinesse, in that his
loue and vigour of his Grace in
vs, ouer-commeth Sathans. And
on Sathans part, a double malice,
for that our double happinesse
And in the calumniator, a dou-
ble miserie; one, in being the
Devils instrument in calumnia-
ting the Saints, the other in de-
frauding themselves of the fruites
of Gods Grace in them whom
they traduce.

The best refutation of Ca-
lumnies is not by word, but by
deede; God and our Consci-
ence seeth our innocencie, let
men

men see it in our liues : When Gods Grace shineth in vs as a light before men, then werefute really our traducers, and proclaime them lyers to the world.

88. Men are blind and
*quicke-sighted in their
owne cause.*

EVery man is both blind and seern best in his owne cause : He knoweth the circumstances of his deeds, but is blind in the question of his right : Selfe-loue maketh him ingrosse his person in his deede, and transchange his right : And so confounding right and deede in his owne person, to take all as good. The Lawes of God and man must giue place to his opinion and humour, they are either close forgotten, or being applyed to him, hee is made the rule, and they must suffer such construction

tion as his selfe-loue appoin-
teth.

It is kindly to an erring mind
to nourish his owne birth: As
it erreth in directing a course, so
in approuing of it when it is
done. It is no more forward to
deuise it, than pertinacious to
defend it: and herewith is joynd
a more fearefull sin, that as his hu-
mour is put in place of Gods laws
so himselfe is put in Gods stead.
If many courses that seeme good,
were tryed by this touch-stone
their appearing equitie would
be found iniquitie, and their see-
ming obedience to God, would
proue contemptuous rebelli-
on.

Selfe-loue is such an enemy
to truth, and righteousness, as
they can neuer preuaile at her
barre: She setteth vs as a center
to all her supposed good, and
pleadeth greatest iniquity in the
termes of our wealth: In just
reason, sight should master that
blind-

blindnesse, but the tyrannie of
Selfe-loue blindeth our very
light.

The speciall remedy of this
voluntary and willfull erring, is
to transferre both our deeds and
rights to the person of some o-
ther: Wee would judge more
vsparcially in that case. If wee
censure them in others, and ap-
ply that our censure to our
selues, we shall be conuicted of
many infirmities, which wee
take for perfections. If we could
drawe our *cause, deedes, and per-
sons* in the light of Gods coun-
tenance, such selfe-deceiuing
would not haue place in vs:
Mans judgement and our owne
may faile vs, but there is no
place for deceite, if wee can sin-
cerly procelle our selues before
God, in the person of another:
The strength of Selfe-deceit is in
confusion and assuming an o-
ther person than our owne, but
the remedy of it is in discerning
that

that confusion, and transferring
our person to another.

89. Particulars are mixed
with common causes.

I Saw neuer a common cause
without some particulars ; all
may seeme to concurre to choole
and vse good meanes to a com-
mon end : But if all hearts were
disclosed, the ends might bee
found almost as many and par-
ticular, as the persons : By-ends
are euer set vp beside the maine
and good end, and for these ei-
ther meanes diuerse, or contrary
to the wholesome meanes, are
invented.

If God did not ouer-rule so
diuerse and contrary projects,
there could neuer a common
course be happily prosecuted :
As day and night make vp time,
and heate and moystnesse the
life and health of man ; so hee
turneth

turneth mans contrary particulars to his good end: Hee can suffer them to intend their owne ends, & plot their owne meanes, but yet wisely in his owne time, hee wofteeth all their particular and curious spinning in the great webbe of his providence.

As little Brookes falling from sundrie Hilles in a great Riuer, keepe no longer their course or channell, but are carried with the Riuer to the Sea: So mens particular ends and wayes are carried within the source of Gods providence to his owne end.

They may fight one against another, but cannot all resist him: His ouer-ruling power and wisdom, maketh good matter for his end out of them all. It is a wonder to see euery man draw the publike to his owne particular. But more, how God sustaineth the publike in so manifold and manifest

felt direptions of it: And most of all, how he turneth them to the preservation of the integrity of it; It is a griefe indeede to see men spoile the common with their owne particulars, yet shall it be no prejudice to God: *Man may propose, but God will dispose*: the more impediments, the greater discouerie of mans follie, and the more matter for prooffe of Gods wisdom.

There bee some particulars, which agree with the publicke, and are rather parts of it, than particulars: They intend a common good, and quit themselves for sustaining of it, and suffer their owne small streame to fall into the greater Riuer, and so come vnder Gods blessing to the common.

But destroying particulars fall vnder his curse, who is the overthrower of all crooked wayes: They are the iuice or wood-beane, that draweth out the
juice

juice of the tree, which it strictly
embraceth, and turneth the wa-
ters of the river to their owne
ditch: Though they sucke the
marrow of the publike to
themselves, yet God maketh it
to drie their bones, and not to
feede them. Such interueters
like *Pharaohs* leane kyne, are as
lean after the deuouring of the
fatte kyne, as before.

It is a safe proceeding, to haue
our end one with God, and our
meanes the same which he hath
cōmanded: If we see men vnsea-
sonably broyle with their parti-
culars, let vs not despaire of Gods
end: Whether man prosper, or
faile of his purpose, yet the coun-
sell of God shall stand. *Prov. 19.*
21.

He hath provided great fur-
therance for his actions, who
refuseth particular ends: God
who watcheth ouer all things
for his owne purpose, shall bring
it to passe. Wee may be sure that
N he

he will accomplish our desires, when they are closed in his.

We should not stay on this one-ly consideration, but ascend more high, to conceiue, that Gods mercie from eternall, purposed to determine our will to a conformitie with his, that in time he might blesse vs in the accomplishment of our will in his.

90. The Remedy of our
Corruption.

WHo can looke in his owne heart with the light of God without astonishment? All our naturall powers giuen at the first for our good, are armed for our destruction: These who should sure and rest on good, as our *Desires, Love, Hope, and Ioy, &c.* are set on euill: And they which should fence vs from euill, as *Fear, Hatred, Despaire, and Griefe, &c.* are

are either idle from their worke,
or adhere to evil: And some
monstruous passion seising it
selfe in every facultie of our
Soule playnly the tyrant by
course.

And all these to be directed
by an ignorant and erring mind,
and swayed by a will free indeed,
but all is freedom inclining and
captivating to sin. The den of ly-
ons was no more terrible to Da-
niel, or the fire to the three Chil-
dren, than these tyrannous pas-
sions in the heart, are to him that
seeth and feeleth them: What
pleasure can wee have to dwell
among such Vipers, and to be
daily stung by them. This is
our state, so long as we sojourne
in Meshech, and dwell in the
cave of Kedar. *Psalm. 120.*

What joy can our hearts pos-
seesse so long as they boyle in
these corruptions, ambition in
one corner, envy in ano-
ther, Lust in a third, and discon-

ning and renewing Grace is constant and sensible in vs, then the jawes of these Lyons are broken, and the just cause of our griefe is turned into a just matter of Ioy.

I know curious Spirits who neglect their owne calling, as to narrow a task for their large hearts, and busie themselves on the bye, to take this cure of their corruption to their 25 Though they had the power of fifteen Soules in one, there is here matter of worke for all. But in the godly it is a worke of Grace prevailing against Nature, when they for curbe their corruption, that the first motions of it are choaked as the Cockatrice eggs are broken, before they bring out their serpent.

As Grace in the godly man is not without warre with the world, so Satan in the world is not without warre with God: and hee is not without warre with the godly man.

The godly heart hath
both constant warre and
certaine Peace.

THe heart in which God
dwelleth, hath both conti-
nual *warre and Peace*. Warre
with sinne both in others and in
itselfe: The world compasseth
vs with euill, and is set on one of
two workes, either to infect vs,
or to injury vs. It allureth vs
with its owne vanitie, to be like
it; and if that succeed not, it af-
flicteth vs, and God moueth vs
to renounce it, and cannot di-
gest that injurie at our hands, it
hath its owne peace in it selfe,
and with its owne, but the god-
ly renouncers of it are noysome
to it; it hath no rest but in their
separation or destruction.

As Grace in the godly ma-
keth them withdraw from the
world, so Sathan in the world
maketh it to cast them out: God

can-

cannot abide the wickednes of it: His Spirit moueth them whom hee possesseth to please him aboue all, heere are the grounds of perpetuall warring.

As though that were not enough, our owne corruption within molesteeth vs, wee may shun the wickednesse of men, but wee are neuer out of the gripes of our owne corruption, and that as an aduersary, and on the worlds part. Wee are no more bitterly assaulted of the world, than checked and vexed by our owne corruption, for not following the world; the outward world hath its owne inward extract in vs, working vs to a conformitie to its owne patterne.

But all this warre troubleth not our *Peace*: To be so exercised is a just matter of peace vnspeakable: God by his Grace guardeth vs from the worlds sin, and by his providence secureth

vs from their injurie: And that
same grace that maketh vs over-
come the world, defeateth also
our corruption: When the in-
ward euill is subdued, the out-
ward hath no strength, againt
vs. The lense and conscience of
this battelling, is our Peace.

It is beter to endure the worlds
violence, in wronging vs, than
to be like them in sinne: And
better to find our corruption in
a daily stirring, than in a safe
calmenesse. God is good to his
owne, who by such dealing
both maketh them daily to
warre, and yet keepeth a solide
Peace.

There can be no greater joy
to the godly, than to find out-
ward and inward corruption
ready to destroy them, and God
deliuering them from both.
This is the shame of the outward,
and destruction of the inward
corruption: The glory of God
in both these workes, and our se-

have in all. The world think
 not that they vnderstand the god-
 ly by trouble, but they seek
 them for their grace. Their
 troubles cause them to God
 and God embraceth them lo-
 uingly who are troubled for
 his cause. When Babes are
 afraid, they call themselves into
 the Armes and bosome of their
 mother. Both these troubles are
 foretold, and the blessing is pro-
 mised. As wee seeke the one,
 wee shall finde the other. *For the*
world yet shall haue trouble, but
in me you shall haue peace, be of
good comfort, for I haue overcome
the world. *Ioh. 16. 33.*

92. Religion is Religion.

It is good to professe true Re-
 ligion, and to practise the exer-
 cise of it, but the most part goe
 no further, and so are voyd of
 Religion it selfe; and the fruits

of it. To stand on the outward
 worke of praying, preaching,
 praizing, &c. is to offer the car-
 case of our seruice to God. To
 worship God onely with our bo-
 dy, is an idoligious worship: &
 our bodies may bee busie, but
 they will neuer fasten vpon
 God in such a superfiiall worke.
 Hee is a spirit, and will be wor-
 shipped in Spirit, else no vni-
 on with him.

When he sendeth out his ver-
 tue to our Soules, and our Soules
 doe meete him answerably, that
 is inward Religion, and our
 binding to him; he is most true,
 we trust in him. He is most gra-
 cious, good and mercifull, wee
 loue him with all our heart: He
 is most powerfull, wee feare to
 offend him, and trust in his pro-
 tection: Hee is most wise, wee
 quicke our owne will, and reue-
 rent him: He is most holy, wee
 adore, admire, and imitate his
 holinesse.

It is a mocking of God (if he could be mocked) to professe an vnion with him, and yet be loose from him. This vnion is the end, and Religion the way to it: The end of Gods infusing of sauing Grace into vs, is to bring vs to him, and bind vs to him.

But he is pittifully selfe-deceiued, who contenteth himselfe with a profession of Religion, and neither knoweth nor careth for this vnion: Hee who is not fastened to God in this life, shall haue no fellowship with him heereafter. It is a *Religious Religion*, when we become one Spirit with God in Christ.

These and other points make vp our inward Religion: God reuealing himselfe in his diuine properties, our Soules affecting and adhering to him in their answerable powers; this tyeth vs not onely for the space we are in the worke of his worship, but a-
bi-

bideth constantly in vs: The worke of Preaching, or Praying, or Praising, doe end in their time, but these inward bands are neuer loosed: This inward religion doth both set vs on worke, & quickneth in vs the outward exercise of it.

There is more fruite of one houres service in such a disposition, than in a yeares businesse without it. He who keepeth his heart vnder this religious disposition, lacketh neuer a manifest object to worship, nor a sacrifice to offer. Hee is sensible of God, & the very mouing of his Soule in the Conscience and sente of these bands, is a sacrifice most acceptable to God, and profitable to himselfe.

The fleshy minded doe wonder at the constant labour of the godly in Gods worship, but if they knew these religious bands, they would not wonder. Natural actions oft repeated bring habits,

habits, and these become another Nature; Shall not the worke of Grace, which hath both infused and acquired habits, turne into a constant disposition?

This is not obtained in our beginning of Christianitie, but after long labours in the Lord. The daily tasting of his goodness, bringeth our hearts to such a temper, that religious disposition turneth to be our element for place, and our dyet for refreshment: It is our meate and drinke to converse with God, and doe his will: When God bringeth vs to this degree of continuall minding, louing and delighting in him, and to the sense of these religious bands with him, then our diuorce with the world, and marriage with God, are neere their perfection.

93. Predominant vice
and vertue.

Corruption is spread ouer the whole man, and all in man; there is neither part nor power of Soule or Body, which is not defiled therewith: According to the seuerall powers it hath names; *Originall sinne* goeth vnder one name, yet hath many branches: In one power it is *Avarice*, in another *Lecherie*, in a third *Ambition*: All these sinfull powers though they both incline to, and vrge their owne worke, yet haue they a predominant among them; a master-vice, or captaine-sinne, which commandeth both the man, and all other vices in him: It is euill in it selfe and worst in the kind.

Heere is a masse of wonders; one that so many euill things in man can haue their order and respect to other, as a Captaine

among Pyrats by Sea, or Brigāts by Land: Next, that all of them can submit themselves and suffer the predominant to strengthen it selfe, by their defrauding: Pride in the wretch will quite honour to purchase gaine, and *Avarice* in the proud man will quite gaine to purchase honour: Thirdly that it can change with time and age, so vncleannesse in Youth, Pride in middle Age, and *Avarice* raigneth in olde Age. And most of all that it remaineth in the godly: Nature neither knoweth nor admitteth this, that two cōtraries shall dwell at once in their greatest degree, and predominion in one power of the Soule.

This is Sathans chiefe fortification against God & his Grace in vs: His *Posterne-door* where by he entrench our Soule at his pleasure: The *chaine* whereby he both bindeth and leadeth vs in captiuitie: And the *arch-tray-*

of our Soule yeelding to his
 temptations. *It is good, both to know it,
 and find remedy.* Naturall com-
 plexion pointeth at it, what euery
 excelleth in our temperature, in
 the ordinary state of it, but there
 are more infallible signes to find
 it out. 1. *Frequencie of Satans*
temptations, because he assaileth
vs oftenest in our weakest part,
and that our strongest corrupci-
on is our greatest weaknes. 2.
The multitude of our thoughts,
for what is most in the heart, is
most in the thought. 3. *The end*
of our imaginations. Where e-
 uer they soare, it is sure, that as
 a weary Bird after long fly-
 ing, they light on our predomi-
 nant.

But the remedy of it is most
 necessary. 1. *To watch ouer all*
the motions of it, with a vigilant
Conscience. 2. *To exercise our*
felicitie daily vnder contrary ver-
ties. 3. *To pray to God daily*
 for

for his mortifying Grace against that corruption, that thereby we may over-come that master sinne.

It grieveth God to see vs per-
festered by Sathan in our owne
corruption: Hee hath provided
sauiing remedy for his owne, and
erected a counter-sconfe against
Sathan; and placed our predo-
minant Grace in the seate of our
predominant sinne: Grace in it
selfe euery way is aboue sin; it is
of a diuine Nature; but sinne
is deuillish: Grace infused, is
stronger than corruption, and the
New Man stronger than the
Old; but the principall Spirit
dwelling in vs, is aboue all; The
meanest Grace of God in his
hand, is stronger than our pre-
dominant vice.

This profane Age hath mul-
tplied predominants: Sen-
selle domineereth in the fleshly
man: They know not their pre-
dominant in the *kind*, in the
change,

change, nor in the degree. And it is a predomining Grace, to know the sorts, changes, and degrees of their vices; and oppose them by the contrary good, and vertue: It is indeede a wonderfull senselesnesse, that letteth men from feeling so many tyrants in them: Hee is a Slaue of slaves, who hath both lost his libertie, and the feeling of that tyrannie. But he is Gods free-man that remarketh all their changes, and laboureth for the dominion of Grace in himselfe: Both the Son and holy Spirit have made that man free.

This is a comfortable experience of the Saints, to find their predominant sin subdued, that tyrant that gaue them Lawes, to take Lawes and admit his owne defrauding: This is an happy change when Grace ouer ruleth corruption, and Gods spirit subdueth Sathan in vs. There is no condemnation to them
that

that are in Iesus Christ, for the
Law of the Spirit of life in Iesus
Christ, hath delivred mee from
the Law of sinne and of death.
Rom. 8. 2.

94 Phantasies Tyrannie, and remedy

MAny count it a foule as-
perſion, to bee called
Phantaſtick; but nothing to be
ſo indeede: For what is man,
but a fountaine of fanſies, inten-
ding, affecting, deſiring, appre-
hending, abſurdities, impoſſibili-
ties, impieties. We imagine that
which was never, can never, nor
will never be: Building and caſt-
ing downe, forming, & refor-
ming, and in all, a ſtrong appre-
hension of great wiſedome.

It is hard to determine whe-
ther the imagination be more
free to fanſie ſollie, or wee more
confident of the veritie of it.

As

As Boyes with their breath
raise bells out of a little water
and then doe pursue them in the
wind: Either they doe not at all
catch them, or if they doe, they
are nothing in their hand: So is
all fancied happinesse, it is the
worke of an humorous imagi-
nation: And either neuer attai-
ned, or if it be, there is more va-
nicie in the obtaining, than in
the want of it.

M We come from imagination
of our desires to a possibilitie,
and from a possibilitie to a true
existing, what wee earnestly de-
sire, wee thinke it possible, and
what wee thinke possible, be-
time we take it as done indeede:
So great is the power of fantasie,
that though it cannot produce
the things themselves, yet it can
force vs to thinke that they are
produced: The things themselves
worke no stronger affection
than this fancied apprehension
doth.

both: For we count our dreaming and raving to be such, but we count our fancies to be wisdom: How many are dreaming and raving all their dayes, and yet neither wake of their dreames, nor coole of their Feuer, till death or some calamitie come.

Phantasies have no fixed ends to bound them: Therefore they runne out as water on plaine ground, or aire in an open field. They are extrauagant indeed, and the inter-course betweene a vaine mind and Nothing. And what soliditie can there be in a course, betweene such two termes, as *Wasie* and *Nullitie*? If we could hold our Spirit directly on God, and bent in all their thoughts within the compass of his will & providence, wee would relieue our selves both of wearisome labour, and disappointment following.

They spend our spirit more
than se-

serious thoughts, and their end
is at the best, repentance of that
fruitlesse labour.

They are indeede but *fantiesed*
errors, yet they bring a *reall hurt*.

They bereaue vs of the vse and
comfort of our present Lot vp-
on the imagination of a better,
and so at once worke a double
discontent: One present, in not
resting on our present Lot: An-
other to come, in counting our
Lot, as a losse in respect of that
other Lot, which we *fantiesed* to
our selues: He who taketh liber-
tie to desire much, and then de-
uoureth that large desire, by as
large an hope, will neuer rest
content with his present Lot,
though it were to good for him.

He hath escaped the tyrannie
of *fantie*, who is full of *Trueth*
and *Humilitie*. Hee seeketh but
true good, and hath drawne the
portraite of true happinesse in
God, that his *fantasies* can no
more abuse him.

His

but His minde cannot faulſe ſo
much ſeeming, or conceited
good, as he findeth true good in
himſelfe already, by the Grace
of God: To bee a Childe of
God, an heire of Heauen, and
a fellow heire with Chriſt, is
more than all the ſorgerd wealth
of our raked families of earthly
things.

They may breake in, and
ſcann ſome odde excellencies
for him, but at once hee diſteth
out theſe lines: He reſteth ſo on
God, and the worke of his Spi-
rit, that fantasies are choaked in
their beginning.

Whom haue I in Heauen but
Thee, whom Earth I haue deſi-
red haue I not Thee. *Psalm. 73.*

His ſeruiſe becometh ſuch a

99. The Chriſtians refuge.

When we are in a dangerous
of ſinne, the full meaſure
of former ſinnes, and the ſpeneſſe
of

of Gods wrath maketh every
houre a time for calamities. Craft
and policie in Sathan, wicked-
nesse in the world, and nothing
in vs but weakenesse to resist
them, driueth vs all to a necessi-
tie of refuge.

The most part put the euill
day farre from them, and were
surprised by it, they are nearest to
it, who put it farthest away. O-
thers prouide for it, but doe it
amisse: They run to the *bruised
reedes of Egypt*, and *horde abo-
lition of Hostes*.

It is indrede a tempting of
God, to neglect lawfull meanes,
but it is a forsaking of him to
trust in them. There is no sure
refuge in the day of trouble, but
under the shadow of the Almighty.
Psal. 91. 1.

Many seeke suretie for their
goods and life, but neglect their
Soule. If the Soule be well se-
cured, all else shall be dispos-
ed of by a mercifull prouidence.

O

It is

It is foolishnesse to guard them,
and leave the heart guardlesse,
if it be choked with cares, what
comfort have we in the sight of
these things? We shall have no
comfort, but rather griefe of
them vnder such astonishment.
The more the heart goeth out to
outward things, it is drawne the
more from it selfe, yea from
God, and more guardlesse, than
if it had no guard at all.

As necessities try our disposi-
tion, so danger discovereth our
refuge, because we are ready to
despise our selves with conceit
of confidence in God alone.
Therefore, God lendeth of-
times trouble to try our hearts.
Rumours of trouble are as the
Hugers honey and the trouble
it selfe as the noise of Dogs in the
Forest. What euer wee run to
in our danger, that is our refuge.
The Soule that hath God for
a refuge, runneth the first way
to him, and abideth in him to the

This is our best at all times,
to dwell in God & find him dwell-
ling in us: If wee be in his
secret, wee shall be secured, hee
shall deliuer vs from outward
troubles, and inward feares,
God is our guard, and the peace
of a good Conscience is our lur-
king vnder his shaddow.

Though all turne back-side
downe, Psal. 46. 2. yet hee will
giue rest to his beloved, Psal.
127. 2. I know whom I haue be-
leeued, and am perswaded that he
will deliuer that to mee which I
haue committed to him. 2. Tim.
1. He is a faithfull disposer, and
will restore it better than it was
committed, wee committed to
him a fraile and a mortall body,
and an infirme Spirit, but hee
shall render it to vs a perfect
and glorious Soule and body.

96. Mankinds three-
fold degree.

MAnkind is 'one kind' of Creature, but Gods wisdom hath disposed him with three considerable degrees. The first in *naturall* gifts and ability, and so every man hath his owne naturall and humane priviledges ; as gifts of body, of mind, and estate. The second is *ciuill*, and so every man hath his particular calling : Some are as the Head in this Body, as Kings And others as the Breast ; some as the Hand and Feete of this great Bodie. The third is *spirituall*, whereby man is the mysticall Body of Christ, wherein some are as the eyes directing, as Pastours : Some the other parts of this Body according to their spirituall gifts.

It is both profitable and comfortable to take vp this triple respect :

pect : Euery man hath some place in euery of them : God hath so disposed, that diuersities of gifts, callings, and graces, serue all to make vp a comely proportion, and so a beautie in mankinde in euery respect : all naturall gifts, though diuerse in kinds and degree, make vp a comely beautie in the first respect : All callings from the King to the grinder at the Mill, haue in their varietie and diuersitie, a comely ciuill beautie, euery one filling his owne place, and looking to other with the respects both of *necessitie* and *helpe* : As the meanest calling hath need of the greater, so it helpeth it againe in some *necessitie* : And all spirituall gifts in Christ make vp the heauenly proportion of Christs mysticall Body.

Though mankinde be the subject of this wise ranking, yet the most part of men consider it not : They see no more in man, than

Soule and a Body, and outward respects in prosperitie or aduersitie. Their sight is so short, that they neither see these diuerse degrees, nor the Harmony which is among them all: Euery one answering another, and all making vp that beautie: Their thoughts herein are grosse and confused, and their carriage is all for confusion: They disturbe the order established of God, and deface the beautie that commeth of it: And so defraud others & themselves of that fruit that God offereth in the wise ranking of mankind.

But there is some inequality in them, for naturall gifts are sufficient Furniture for the ciuill callings, but both the naturall and ciuill gifts doe not so rule the spirituall calling: God in things naturall hath a more presse course, to lay callings on men, as they are naturally gifted: But in Christianity his worke is more free, therein

therein both the gift and their place in Christ goe together, and they haue no ground nor reason from man, but onely Gods most free disposing: *Consider your calling, not many mightie, nor many noble according to the flesh are called.* 1 Cor. I. 26. To ascribe

The best fruit of this consideration is, to know our place in all these three respects, and to vse it to the good of mankind: To be thankfull to God, who hath so many wayes blessed vs, and so we shall be most respectiue to our selves, and others in all these respects. As this third is more excellent than the other two, so is it the right disposer of them; God craueth of these lower respects, that all returne to him, but the most part sticke on themselves, and forget God. But this is the blessing of Christianitie, that it maketh vs worthily to carrie our selues, both in our naturall and ciuill place in mankind.

67. Mans three-fold
Perfection.

GOD hath digested man-kinde into three seuerall rankes, but therewith he giueth three sorts of *Perfection* indifferently to all rankes: And what euer be our place in nature, in ciuilitie, and Christianitie, yet these attend them. The first is *naturall*, and that is *reason*, which perfecteth man as man: The second *acquired*, and is *Learning*, a perfection to Reason, and a lifting up of man aboue himselfe: The third is *diuine*, and that is the *Grace of Christ*, and true sanctification, the perfection of both these Perfections.

Reason is a sort of ground to the other two: A solide wit is a good substance both for Learning and Grace: Reason enableth the soule *fundamentally*, making it capable of good: Learning enableth it

accessorily, and artificially; what ever be our naturall gifts, or ciuill calling, we are the more enabled for them by Learning, so a King gouerneth more wisely, the Pastour teacheth the Word of God more skilfully, the Lawyer pleadeth more pertinently: And the meanest Callings are done more dexterously by learning,

But Grace enableth vs in both, the other with a *transcendent* perfection; the former two may be in Reprobates, and though good in themselves, yet hurtfull to the profellour, and his neighbour: Great wit without Learning, is a good knife without a whetstone, and Learning without solide judgment, is as the edge of glasse; it is sharpe but in brittle mettall; and wit, and Learning without grace, are a body without a soule, a carcase of perfection, and a sharp sword in the hand of a mad man. They serue to deuise and

defend euill, and so to destroy the possessors.

Grace is meerly transcendent among the blessings of God, it translateth from Nature, and maketh *vs* partakers of the *Diuine Nature*. 2 *Pet.* 1. Reason doth not so farre exalt man aboue beasts, or letters the learned aboue the vnlearned, as Grace doth the sanctified man aboue them both: These other differences may be counted, but this of Grace is as farre aboue them, as heauen aboue the earth.

Happie is the man whom God hath blessed with sound *Vnderstanding*, *light of Learning*, and *life of Grace*: All these three Perfections doe meete together, and rest in him, to his complete perfection.

All these deserue great respect, but not all alike: And there is a great mistaking of many herein, Grace is incomparablie the most excellent, and most to be sought, yet

yet least respected of many. It is counted a common and base thing, but the other are admired for their supposed excellencie, yea, riches, honour, and the baggage of the world, are counted more excellent, and sought more than they all. The world ever loveth that which is like it selfe, and misliketh true Grace.

But he who hath the Grace of God, surpasseth the Wretch, the Ambitious, and the compleate man in Nature and Art: And is exalted to a degree of Angelike perfection. The first two may be in old *Adams* corruption; but the third is our partaking of the second *Adams*.

98. Providence is particular to the Saints.

All things are subject to Providence, and this is the godly mans priviledge, that he is both

both sensible and conscious of it :
Grace in him maketh these fruit-
full Observations, and then dis-
poseth him with Love, and de-
pendance on God, who swayerh
it so sweetly to his good.

Many blessings it bringeth to
vs, we know not how: Many are
our seene dangers, and our dan-
gers vnseene by many millions
exceede them, but God by his
mercifull Providence deliuereth
vs out of them all.

Though we see not Sathan,
yet at euery moment he would
swallow vs vp, if God defended
vs not : He either with-holdeth
occasions of euill, that they come
not, or if they come, he restrai-
neth their worke, that they hurt
vs not. It is impossible to see all
the goodnes of his Providence
to vs, but he acquainteth vs with
some of them, that we may see
his goodnesse in the rest.

The particular respect of Pro-
vidence to the godly, may be
seene

scene in two speciall things : In the *furthering* of our designs, and in the *crossing* of them : for the furtherance, how doth God tell vs that he watcheth for vs ? We haue possiblie some businesse in hand, and haue necessitie of some persons, &c occasions, and circumstances, and with all wee are perplexed, how these things shall be brought together : God bringeth them to our hand, we goe out full of desires, and as full of solicitude how to satisfie them. And he maketh men, time, and occasion to jumpe so together, that our desires are satisfied, and our expectation overcome.

Ofentimes at the going out of our doores, we encounter with men, &c occasion longed for and desired, that our very imaginations could not deuise better opportunities for our actions. This cometh neither of our desert nor our disposing, but of Gods
mercies,

mercie, winding and turning all about to their good, who depend on him. It is his will who ruleth the world, and hath the wayes of all creatures in his hand, to dispose times, wayes, and all, so as may best fit their desires, who are at peace with him.

The crosseing of our designs hath no lesse prooffe of his Fatherly care; how oft doe we fret in our selues, and chide men for their neglects, that bring disappointment to our designs? and yet if we can haue patience for a time, we shall finde that disappointment to our greater contentment: He blesteth vs in a meanes and way knowne to himselfe sevenfold more, than if our first desire had beene accomplished: No, he turneth our chiding of men vpon our selues, and our discontentment for the first disappointment, into a thankesgiuing that we were disappointed; If we could at such crosseings rest
on

on God, and perswade vs, it is for a better in that same point wherein wee are crosse'd, wee should finde in the end our expectation to be the worke of his owne Grace.

Scarcely shall a day goe ouer without some occasion of this Obseruation: If we marke it not, we are vngratefull to so particular and gracious Providence: If we marke it aright, as *furtherances* shall giue vs contentment, so these *disappointments* shall giue vs patience, till a double contentment come.

99. The sight of a new
and a better World
in this old bad one.

WE E are called vnto,
and doe professe a Pil-
grimage in this world; but how
few doe either vnderstand or
practise it? Some professe a con-
tempt

tempt of it, and yet oft-times are courting its applause by that contempt.

He is as well a slaue of the world, who thirsteth her applause, as he who courteth her vanities, and that farre more; because her applause is her vainest vanities: And others possible shift themselves both of her vanitie and loue, and yet are not fastned on a better. He is foolish who looseth one thing, and findeth not another.

But the truely godly man, seeth and followeth a better world in this wicked one, wee haue in this visible world, an Heauen, and Starres, Earth, Aire, and Creatures for our temporall vse: But the spirituall eye taketh vp an higher one: He seeth God for his *Sunne*, and from his Face taketh his *Light*, from his Loue his *Warmenesse*, from his Presence his *Seasons*: It is light and *Day*, when he shineth on our Soule in the

the Face of Christ : It is *Night* and horrible darknesse when he hideth his Face. The course of his times, run not as in the world: The heavenly day may fall at the midst of the naturall night, and heavenly Summer and Haruest in the midst of the naturall winter. Euen at mid-night it is mid-day, in that Soule where God maketh *our reines to teach vs knowledge.*

All Seafons are numbered by his Face distinctly: The earth of this world, is the Rocke of Sion, Iesus Christ. No stabilitie or rest to the Soule, but in him: The Aire is the sense of his Fauour and the comfortable Creatures are his Saints, who walke with him in rightcousnesse and holinesse.

This heavenly world is better, than that visible one, and will remaine when the other is destroyed: It is a strange conceit in them, who by an odde Prospect, seeth an

an earth, and cities, and men in the Moone : That fiction and fanſie is verified in this Truth: The ſpiritual man ſeeth this heavenly world in the temporall one.

And with that ſame light, he ſeeth an helliſh world in this viſible one: For what is Sathan abuſing the world, and leading it in euill? but erecting of a world of his owne, in the defacing of this created world.

Theſe are ſolide grounds, to make vs ſtrangers on earth, and Burgeſſes in Heauen, when we take vp theſe worlds diſtinctly: And the more clearly wee ſee them, there will be leſſe difficultie to forſake the euill, and ſeek the good one: Let the men of this world reckon their Seaſons, Times, and Occaſions by this world that they ſee: Our reckoning is better and ſurer by that ſupernaturall one. They change their *Almanackes* from time to time:

time: But our Sunne of Righteousnesse shall distinguish our Seasons, and shine vpon vs both in this life, and in Heauen.

This light is the worke of a new light, and is to be found onely in the new man whom God hath ordained for the new Heauen and for the new Earth: His *Calender* is neither directed by Starres in Heauen, nor Tydes in the Sea, nor Horologes on the Earth: His *Sunne* and Starres is Gods Face, his Tydes are the ebbing and flowing of the influences of Grace: And his *Horologe* the secret, yet the strong motions of Gods Spirit, shewing the increase of Grace in its owne periods, though the motion of it be often hid from vs.

This Earth is a kinde of meane betweene Heauen and Hell, and yet both of them haue their image and beginning in it: We are called to forsake the euill, and seeke the good, and what worse than

than Satan, and sinne, and the wicked? And whar better than G o d, his Grace, and his Saints? If we see these distinctly, we shall be the more enabled to moue our selues from the euill to the good. This sight is the worke of Grace; but the naturall man taketh all confusedly, he neither seeth nor seeketh better than the world: And if he make any distinction, it is false, he forsaketh good as an euill, and cleaueth to euill as his happinelle.

100. God is the dwelling
place of the godly Soule.

EVERY Creature hath his own element and rest, for *dwelling securitie, and d light*; therein they are both frequently, and pleasantly: It is a meanes to try our state by our resort and rest: The Worldling is euer in the world; there is no difference betweene
him

him and the Earth, but that the one liueth, and the other doth not; and this that liueth is worse than the other, because he liueth in sinne.

The godly Soule resteth on God, in all businesse it looketh to him, and all the thoughts of it end in him: to him aboue all it returneth, and resteth pleasantly in him, and from him it cannot be rent: All beeing and businesse out of him, is a vexation, and our greatest labour is sweete by this onely, that it goeth to him, and is acceptable to him.

God dwelleth in that Soule that cannot rest but in him; he hath loued it from eternitie, and called it in time to himselfe, that is so taken with him and his delights: No rendezvous is so known to any Creature, and vsed of it, as God is to that soule that resteth in him.

A prooffe of this rest, is God resting in vs: In all the world he found

found not rest but in man: When he created the Heaven and the Earth, all Beasts and Fowles, he rested not till he created man, his *Beniamin*, his last Creature in worke, but his first in affection, there he rested as in the end of his Creation.

His delight is to dwell with men, and among men with the godly, for them onely of all mankinde hath he assumed to vnion in Christ. If we finde him dwell in vs, then surely we dwell in him, and we may easily know if Christ dwell in vs, except we be Reprobates. 2 Cor. 5.

There is great wisdome in choosing the best Lodging: We lodge now conveniently in our Bodie, but at Death it will cast vs out, and the world our pleasant House will decay: We rest now in our contentments, but must flitte from them.

bo But God can neither decay
not cast vs out, and at Death we
shall

shall still abide in him: We neede not then flit from him, but ascend, and be more joynd to him: Wee cannot haue Tabernacles here, nor abide, no, nor in the beginnings and growth of Grace, which is now our contentment, but shall be received, and abide in cuerlasting Mansions that are in him.

Man naturally inclineth to two things, his *beginning* and *end*: His beginning recalleth him by right of his *Originall*: The fishes will visite the place of their spawning yearly: And men of sorry health, returne to their native soyle; as the ayre which they tooke in at their birth, gaue them the first outward matter of their naturall Spirits, so the vse of it may bring them backe againe to their first integrity: The end callsh vs to it, by right of *Perfection*, is the prize of the runner, and the house of the Traveller, as earnestly desired. So is it to
the

the godly : Our beginning in Grace, is in God : *The River of living Waters flow out from the Sanctuary from under the Throne of God, and the Lambe.*

The Grace of election hath no latter beginning than eternitie, nor lower descent than Heauen, and turneth vs vp to it againe : The waters of life which Christ giueth vs, shall be a fountaine in our bellie springing vp to life eternall. How can it in our bellie spring vp to life eternall? But because it lifteth our hearts to God in Heauen,

The Soule which so adhereth to God, is more in him, than in the body, which it quickneth : both because it goeth gladly out of it selfe, to be all in him ; and next, because it cannot dwell in it selfe, but because of him ; it can better dwell among Monsters in the Desert, than in it selfe without him : And thirdly, because when it is lost in sinne and security,

it seeketh and findeth it selfe
more in him, than in it selfe:
When we may say to him, *O*
thou whom my Soule loveth! All
these sorts and degrees of vnion
with him are found.

The bosome of the mother is
a kindliorest to the Babe, both
for sleepe in health, and recovery
in swaruing; that naturall heate
wherein it was formed, doth
kindly cherish that life, that pro-
ceedeth of it: When we lye al-
wayes in the bosome of God,
and are warmed by the sense of
that sauing loue in Christ, we are
both sensible of the vertue of our
beginning, and of the first fruits
of our end.

The *Needle* of the *Dyall* standeth
not but towards the *Pole*,
so doth the godly Soule to God.
If the secret vertue of a small
stone can so moue iron, shall not
the *Rocke* of *Sion*, Christ Iesus,
the *Miracle* of loue, draw our
tender louing hearts vnto him.

P

How

Pal. 116.
7.

How securely shall we continue
all other things, and rest sweetly
content in him, vnder the sense
of this his drawing and vnit-
ing vertue, expecting that happines,
which his sauing Loue procureth
to his Beloued: *Returne now,*

O my Son, to thyself, and

abide in it, for God hath

beene, and will be for

noch ~~ein~~ ^{ein} ~~mal~~ ^{mal} ~~beneficiall~~

079 1600 0110/1100

Adrien.

beginning, and of the first fruits
both visible of the virtue of our
justifying love in Christ, we are
and are warmed by the love of
waves in the bosom of God.

FINIS.

tender loving hearts who turn
 the world of love, draw out
 the Rock of Love, Christ Jesus
 none can mount now, shall not
 If the secret virtue of a faithful

A
RESOLUTION
FOR DEATH,

written vnder the sen-
tence of DEATH, in
the time of a pain-
full Disease.

And now published for
their comfort who study to
approve themselves to God.

And to assure all that liue the life
*of the Righteous, that they shall
die the death of the Righteous.*

By the same Author. M.W.S.

PHIL. 1. 23.

*I desire to be dissolued, and to be with
Christ.*

L O N D O N

Printed by Iohn Dawson, for
Ralph Mabb.

1629.



Philip. 1. 21.

*Christ is to me both in Death
and in Life advantage.*

Luk. 2. 29. 30.

*Lord, now lettest thou thy Ser-
uant depart in Peace, ac-
cording to thy Word.*

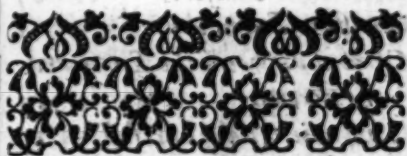
*For mine eyes haue seene thy
Saluation.*

I Cor. 15. 55. 56. 57.

*O Death, where is thy Sting?
O Graue where is thy Victo-
rie?*

*The sting of Death is sinne,
and the strength of sinne is
the Law.*

*But thanks be to God, which
giveth vs the victorie
through our Lord Iesus
Christ.*



The Table of the OBSERVATIONS.

A

A ccidents rare, make many	
Prophets. Obser.	51
Affections rightly placed.	46
Afflictions great profit.	69
Atheismes poison.	37
Ambitious men die of their dis-	
ease.	48

B

Our Bodies spiritualitie.	40
The Bodies tenderneſſe, a bleſſing	
to the godly.	80

C

Callings are our tryall.	35
Gods Calling a ſufficient war-	
rant.	26
Fruitfull labour in our Calling.	8

The Table of the

Calumnies Comfort.	87
Christian Furniture.	1
Combat betweene the Earth and the Wretch.	17
Companie usually hurtfull.	15
Complementing is a windie ful- nesse.	82
Contemplation and practise ought to be ioynd.	47
Conceit of Wisedome is great Follie.	44
Conscience Exercise.	19
Conscientious Knowledge.	83
Constant Inconstancie.	30
Corruptions Danger.	56
Corruptions Remedie.	90
Credulitie and Confidence.	41

D

Death surpriseth the most part of men.	6
Deuotion and Obedience are winnes.	12

E

Eiaculations continuall.	81
Experience fruitfull.	14

F

Phantasies Tyrannie and Reme- die.	
---------------------------------------	--

OBSERVATIONS

die. 94
 Faults with the World, but not
 with God. 23
 Feares needlesse are fruitfull to
 the godly. 85
 Flesh and Spirit discerned. 58

G

God alone better than all. 50
 Gods mercifull presence. 59
 The sight of a present God
 in heaven. 42
 Gods best gifts. 57
 God seeth the Heart. 67
 Gods Beggers are best heard. 72
 How to please God and man. 73
 God the dwelling place of the godly.
 100
 God and Satan contrary in their
 ends and ways. 60
 The godlies more increase. 91

H

Concerning happiness, and great
 test fooles. 5
 Hearts discoverie. 10
 Hearts hardnesse. 75

I

Inimities in flames and corruption. 32

The Table of the

Insolent fittes. 29

Judging wrong. 13

L

Short life ought a short care. 20

Loue of good & hatred of euill. 54

The best Lot hath some want. 55

M

Mans threefold perfection. 97

Man most disobedient of all creatures. 70

Man both blind and quicke-sighted in his owne cause. 88

Mankindes wise temper. 84

Best men most injured. 71

Mankindes threefold respect. 96

Meditations profit. 39

The Marchant wise & foolish. 53

Good Motions are of God. 73

N

Holy Necessities are no distractions. 13

Thirst of Newes. 80

O

Observations right vse. 74

Operations of the holy Spirit. 2

P

Particulars are mixed with common

OBSERVATIONS.

<i>mon causes.</i>	89
<i>Passions disease and Remedie.</i>	22
<i>Patrons of Grace and Nature.</i>	43
<i>Peace of God a sweete Vade-me-</i>	
<i>cum.</i>	4
<i>Perplexities disease, and Reme-</i>	
<i>die.</i>	21
<i>Politickes secrecie is open.</i>	62
<i>Predominant vertue and vice.</i>	93
<i>Prayers great profit.</i>	7
<i>Prouidence particular to the god-</i>	
<i>ly.</i>	98
<i>Rest on Prouidence.</i>	68

R

<i>Religious Religion.</i>	92
<i>Refuge of the Christian.</i>	95
<i>Resolution performed.</i>	34

S

<i>Saluation of God alone.</i>	24
<i>Scriptures unspeakable profit.</i>	65
<i>Securitie in God.</i>	38
<i>Selvisshnesse damnable.</i>	52
<i>Sense of weaknesse.</i>	62
<i>Sinne an euill Guest.</i>	18
<i>Proud Sinners post to Hell.</i>	25
<i>Soules life.</i>	63
<i>Soules Foode.</i>	36

The Table of the &c.

The stamp of God in the Soule.	77
Great worldly Spirits.	78
Good Spirits most free of Passi- ons.	49

T

Our Thoughts fruitfull worke.	3
The godly Traveller.	16
Tryall of Truth.	61
Tryall of our Tyme.	19

W

Warres fearefull calamities.	66
Wayes of God well expounded.	18
World worse and worse.	9
Dead to the world.	45
A new and better world in this old bad one.	99
Worship of God done as his wor- ship.	76
Constant dyet in Gods worship.	37

Y

Youth and old Age.	11
--------------------	----

FINIS.



**RESOLUTION
FOR DEATH,**
Written vnder the
sentence of Death

in the time of a paine
full Disasse
Decem. 1627.

And now published for their
comfort; *wha studie to ap-
proachethers selues to Gods*



Hy should I
feare DEATH
when it ap-
proacheth? It
is the way that
I desire to go;

Ipasse Natures necessitie in A-
dam

I.

day that hath subjected me to mortallitie, and come to the priviledge of grace in Christ, which hath delivered me from the curse of it: I say not, I make me readie for Death, because I *must* die, but because I *would* die: Long have I thought on it, & earnestly longed for it; if I stagger and feare at his approach, my desire hath either beene foolish, or my Spirit is faint.

The grounds of my desire are

2. 1. Present miserie. 2. Next future Glorie. 3. And the worke of God in me, concerning them both.
3. My Miseries are great in the weakenesse of a morrall body, a lump of earth, busying it selfe and me about it selfe: For Eating, and Drinking, and Clothing, and Resting, it spendeth the Time, and it selfe, and wearieth the Spirit.

Fraille is this lump that hath an hourelly necessitie of so frayle things, and the necessitie so great, that

that the paine of it is intolerable, and the easing of it by meanes conuenient is wearisome, and that ease beginning with ending, and ending in the beginning: Scarcely is it refreshed, when it hungreth and wearieth againe.

One necessitie sendeth it to another, and the satisfying of one bringeth on another, and that same that was now eased, returneth shortly. If I satisfie Hunger and Thirst, Drowlines calleth for Sleepe; if I refresh it by Sleepe, Nakednesse must be couered, and scarce haue I couered Nakednesse, when new Hunger calleth for Refreshment, & Refreshment lendeth me to Sleepe againe,

Weake is that Life, that needeth so weake meanes, Clay layd to Clay, Dust vnto Dust, and the shadow of Death a refreshment of wearines. Our nourishment is but dust, & our sleepe an image of

of Death, and Death in the end must dissolve that dust that standeth vpon so base pillars, and is so oft wrapped vp in the image of it.

Though the first worke of our nourishment, be to sustaine the bodie in life, yet in a second worke it furnisheth matter of diseases, and so of Death: And though our Sleepe in it selfe refresh vs, yet it is a prelage and an earnest of a longer sleepe in Death.

If Sicknesse fasten on the Body, for remedy thereof, I take on another disease: Medicine is indeede a gift of God, a necessitie to Nature, an enemy to the corruption of it, and harsh and vnpleasant to the integritie of it; yet when I render my selfe to it, I embrace a lesser Death for auoyding a greater: One dolour is a remedie to another dolour. And all is but an off-putting for a time. Mortalitie is so seised in the

the bodie, that our life is stolen through innumerable diseases and deaths, and in the end an yeelding to Death. This is the *miserie of a mortall bodie* in the circle of daily and vnauoydable necessities, and at last in despite of all their supplies a necessitie of Death.

The Soule is more burdensome in this lumpish bodie, rent aunder with corruption and passions, their distresses more oppressing it, than these paines did the bodie: It is now forced with temptation, if it be strengthened, it is in danger of pride for deliuerie: The remedie of one temptation is turned into the matter of a worse: The naturall powers in their worke doe trouble it, the Imagination runneth out in fantasies, the Mind in inquiring is vexed and tortured by scruples: The Will in inclining, declining, and suspending, is not so much delighted with good, as croiled with

with the euill object, and that worke of it is a toyle to it selfe, and to vs : The Affections set contrary, Feare, Sorrow, Hatred, tormenting vs ; and Hope, Ioy, and Love, busying vs more in their object suspended, remo-ued, hurt, or destroyed, than they doe in the enjoying of it : Neuer any of these sweete affections is in vs alone, but their contrary is fixed on them, while we are in hope or joy, and enjoying of God, we feare to lose that joy, and sorrow commeth in with that feare.

But the torment of temptation is intolerable, that Sathan doth so far preuaile in vs as to stir vp our inbred corruption, and that our corruption doth yeeld to him, and we our selues in a perpetuall trouble either watching ouer temptations that they surprise vs not, or resisting them when they are moued, or repenting for them, when they haue

haue preuailed to our insnaring.

And the Conscience about all
set on a continuall worke, to di-
rect vs aright in all our wayes,
to try our obedience to her di-
rection, and if we haue failed, to
torment vs in our arraighing be-
fore Gods Tribunall, and the
feare and sense of his wrath to
come,

How can I either delight to
dwell in this Body, or carry a-
bout so grieuous a burden as
this? A vile prison, an hole of
Serpents, and Cockatrices: A
body of death, and a body of
sinne, and death in it, a masse of
corruption euer stirred of Satha,
and breaking out of it selfe:
Heere is a burthen insupporta-
ble, a labour without end. The
sense of it selfe is enough to the
sensible Soule, to mourne for a-
biding in it, and to cry, *Woe is
me that I abide so long in Mesek,
or dwell in the tents of Kedar;
And miserable man that I am,*
who

Who shall deliver me from this body
of Death.

It is impossible that perfect
happinesse can lodge in so mi-
serable a creature. It craveth a
Soule and body perfect and free
of all euill, therefore I must be
dissolved ere I be perfected, the
Soule purified in God from all
sinfulnesse, and the body refi-
ned in the earth from all waile; and so the whole man freed of
all miserie. Though fleshly Senses
sometimes blind me, to de-
sire to abide in this body, yet
be it due of my selfe in God,
biddeth mee desire to be dissol-
ved, that I may bee perfected.
The greater light, the greater li-
berty in visiting these Mansi-
ons in Heauen, and adoring
my God, who hath prepared
them for mee. The greater li-
berty, the greater desire to be
out of this body, wherein so
long as I dwell, I am absent
from God; and these Mansions
where

where I long to enjoy him :
*This is the miserie of a sinfull
Soule.*

And though our Soule had
peace, and our body constant
health, yet our Lot is vnder con-
tinuall changes. Our Husband
and Wife, Parents and Children,
Friendes and Familiars are sub-
ject to Sicknesse & Death: Our
name is subject to Infamie and
Calumnies: Our goods layd o-
pen to mens deceit or violence,
and to Gods most free and iust
Providence. They are either
with-holden from vs, or taken
from vs, or if they remaine with
vs, they decay. So we are either
chastened with a simple want of
them, or a losse, or a change.

Our Lot in it selfe, is a blessing
of God, but this change and de-
cay is a matter of grieft & feare:
As though God did augment
our Lot for this end, to aug-
ment the marke for his Arrowes,
and the matter of our grieft.

There

There is nothing whereof we can say, that either we shall have it long, or in that same state wherein it is now. It is either subject to want in measure, or change in standing: There is none houre, wherein we are not either vnder a sorrowfull remembrance of Calamities past, or vnder sense of some present, or vnder a fearefull fore-sight of Calamities to come. *This is the miserie of a changeable Lot.*

All these miseries God hath layd vpon man, to humble him thereby, Ecclesi. 1. 13. and to make him weary of this present life: For man that is borne of a woman is of a short continuance, & full of trouble, Job. 14. 1. He is borne to trouble, as sparkes flie upward, Job. 5. 7. If wee found full and constant prosperitie heere, wee would desire to remaine in this life. There is neither necessitie nor desire of a better life in them, who find all things

things according to their heart
in this life : But God hath so
tempered the Cup to his dearest
Children, that it hath more gall
and worme-wood than honie,
and more sowe than sweete.

Our life is short in it selfe, and
made shorter by grievous Cal-
amities : If wee count onely that
time for our life, wherein wee
haue beene free of feare, of
sense, or memory of euill, it will
bee shorter than the naturall
course of life, if all be well ex-
amined ; scarcely shall the best li-
uing finde so many peaceable
houres, as his naturall life hath
dayes.

God knoweth that naturally
we are giuen to nest in the world
as birds : To roote in it as Trees,
and sit fast in it as Rockes. There-
fore he changerh our Lot, and
crosseth our contentment, that
he may both loose vs and keepe
vs loose from the Earth.

But for all these miseries in
this

7.

this life, God hath prepared a remedy: Our life in Heauen shall relieue vs of them all. There shall be no tempter nor temptation without, nor corruption within: No passion nor perturbation for any occurrent: There shall be none ignorance nor error to leade vs wrong: No perplexitie, or feare, or sorrow, neither any thing that may trouble the peace or joy of the heart.

The Soule shall see God immediately, and perfectly, and be filled with loue and heavenly affection, with that sight, it shall enjoy God, and rejoyce in that perfect enjoying, and rest as in the desired end, in a glorious Peace. *This is the happinesse of a glorified Spirit.*

8.

This fraile body shall be no more mortall, but clothed with immortalitie: It shall be no more grosse and earthly, but spirituall and pure: No more lumpish and heauie, but light and nimble

ble as the Eagle in her flight :
No more darke and obscure, but
shining in glory, as the Heauen
and Starres : No sickness and
death, but a continuall and con-
stant health: There shall be no
need of meate to sustaine it or of
Physicke to restore out hurt
health, but all necessities remo-
ued : As they shall be cleare as
the Heauen, so more enduring
than the Heauen according to
the Body of Christ, who shall
change our vile bodies, and make
them conformable to his glorious
Body. *Philip. 3. 21. This is the
happinesse of a glorious Body.*
Our Lot shall be then secu-
red, because it is all in God, and
is God himselfe : There shall nei-
ther be lack of any convenient
good, no sorrow for losses, no
feare of change, and decay of
our state : No Theefe shall be
there to steale, no Cousner to
deceiue, no tyrant to oppresse.
God who hath blessed vs with
it,

it, shall maintaine our Lot, and that in a place most secure from violence or changes. Vanitie and changes are onely vnder the Heauen, but aboue it, there is no charge at all. This is the *happine of an unchangeable Lot*: Then all things shall agree well: A glorious person, invested in a glorious estate, a glorious place, and that eternally.

10.

Thy worke in mee about these things, is wonderfull, O LORD, thou hast not suffered me to be a stranger, either in the miseries of this life, or in the joyes of Heauen: Thou knowest that feeling is more forcible, than speculation, & Experience more strong than consideration, and therefore hast acquainted me with them.

11.

Often haue I found the frailtie of my body, but now more than euer, for now my reines are full of burning, and there is nothing sound in my flesh. I am weak.

weakened and sore broken, I roare
for the very griefe of mine heart.
Lord, I powre my whole desire be-
fore thee, and my sighing is not
hid from thee. Mine heart panti-
teth, and my strength faileth mee,
and the light of mine eyes, euen
they are not mine owne. Psal. 38.

7. 8. 9. 10. Painefull nights
haue beene appointed vnto me. If
I layd mee downe, I sayd, When
shall I rise? and measuring the
Euening, I am full of tossings till
the dawning of the day. When I
say, My Couch shall relieue me,
and my bed shall bring comfort in
my meditation; Then fearest thou
me with Dreames, and astonishest
me with visions. Iob. 7. v. 3. 4.

13. 14. The sorrowes of the Graue
doe compasse mee about, and the
snares of Death ouertake mee
Psal. 18. 5.

As for my Spirit, I haue found
therein great exercise all my life-
time. Sathan euer lying in wait
to enter by his allurements and

12.

Q

my

my corruption ready to yeelde to him : My Conscience at her best, watcheth ouer Sathan to marke his machinations, and ouer my corruption that it yeelde not : And when I fall, checking me till I repent.

Since I knew thee, O Lord, and the power of thy Grace, I haue bene rent by a continuall strining. 1. My passions fighting against other. 2. My passions against my reason. 3. And my Conscience against them all. I know all these discords may be in the naturall man, yet are they stronger in the renewed man, because of greater light discouering, and Sathans more bitter pursute : And the renderneisse of Grace, impatient of sin. 4. And aboue them all, the battell betweene the flesh and the Spirit, euery one of them lusting against another.

This hath bene mine exercise since I renounced the world:

Be.

Because these three Children, Faith, Hope, and Loue, doe not worship the image of Popularitie, and Vanitie, that is adored by the world: Therefore, Sathan held them in the Furnace, and heateth it seuen fold, both in the worlds reuenging humour, and in the rage of my curbed corruption, breaking out in passions.

As for the Lot wherewith thou hast blessed me, I haue beene continually exercised in it: Scarcely can I find any of thy blessings, wherein thou hast not afflicted me: There be few sorts or degrees of crosses, wherein thou hast not schooled me: What *Salomon* preached of the vanities of the world, thou hast in some measure taught me by deare Experience.

So that I may justly euer in thy presence vſe the words of thy deare Prophet *Jeremiah*. *I am the man that hath ſeene affliction in the rod of his indignation: My*

flesh and skinne hath he caused to
 waxe old, and he hath broken my
 bones, he hath hedged about me,
 that I cannot get out: He hath
 made my chaines heauie. Also
 when I cryed, he stopped out my
 prayer. He hath bent his bow, and
 made me a marke for his arrow.
 He caused the Quiner of his ar-
 row to enter into my reines. He
 hath filled me with drunkēnesse, &
 made me drunkē with wormwood.
 Thus my Soule was farre from
 peace, I forgot prosperitie, remem-
 bring mine affl Etion and my mour-
 ning, the wormwood and the gall,
 my Soule hath them in remem-
 brance, & is humbled in me. I haue
 borne the yoke from my youth, and
 sat alone, and kept silence, because
 I haue borne it. Lament 3. v. 14.
 7. 8. 12. 13. 14. 15. 17. 19. 20.
 27. 28. And now I am afflicted,
 and at the point of death: From
 my youth haue I suffered thy ter-
 rors. Psal. 88. 15.

I protest by our rejoycing which
 we

we haue in the Lord Iesus Christ, I die daily. 1 Cor. 15. 30. Alwayes bearing about in the bodie, the dying of the Lord Iesus, that the life also of Iesus might be made manifest in our bodie. 2 Cor. 4. 10.

So thou hast fed me with the dyet of thy dearest Children, both to fit me to a publicke Ministerie, that I might speake of thee and thy wayes, not from any humane teaching, or abstract speculation, but as being taught of thee by dearest Experience. And to worke in me a loathing of this life, wherein euery day bringeth a new griefe to the godly. Herein thou hast giuen me the just Commentary of that Text which all of vs can reade or rehearse, but few doe practise. *He who will be my Disciple, let him renounce himselfe, and take vp his crosse daily and follow me. Luk. 9. 23.*

Is not this enough, to chase Thee from the Earth, O my Soule? Miseries made Pagans to

desire death, but they saw not a Glory to come : God hath enlightened thee in the face of Christ, thou knowest that there is Glory layd vp for thee in the Heauen, thou beleueest it, hopest for it; thou hast tasted it, and art vnder a longing desire of it.

Call thy selfe to minde of the dayes of olde, when either a sense of mercie, or more vially affliction sent thee to God, did he not then *allure thee, to the Wilderness, and speake to thine heart, Hosea 2. 14.* Wait thou not then vnder his liberall hand, as a small vessell vnder a large Fountaine ? Did not his joyes so abound in thee, that thou couldst neither receiue them all, nor keepe them in the measure that thou receiuedst them ?

Tell me what was then thy comfort ? Thy God so sensible to thee, in that diffusion of his loue, that thou wast in a sort drawne out of thy selfe, at least drawne
out

out of me: Couldst thou either holde thine affection off God, or containe it when it returned to thee? Couldst thou lodge it, or God that it brought with it? or that sense of him, and joy that it reported to thee?

Did not thy bodie partake of that thy joy? with a sweet complacency it rested on that sense, and was glad to be so honoured, as to be a lodging of a Spirit, which had so sweete and friendly an intercourse with GOD. When his loue shed abroad in thee, could not abide in these bounds, whether was thy griefe greater, that so good a GOD should be at any time displeased by thee, or thy joy, because he was then reconciled to thee? Then at once were the deepe groanes both of griefe and joy, but more of joy than griefe, and of joy for that holy griefe, for offending so good a Father.

If thou remember these ex-

cessiue joyes, why dost not thou make good vse of them ? They were not giuen thee for that time onely, but for this that is now : What were these tastes and first fruits, but as the Wine-Grapes that the Spyes brought out of Canaan ? They were so great, that they could not beare them in their hand, but were a burden to two men : When these two senses of spirituall joy, and Son-like *griefe* reported their burden of an excessiue sweetnesse, was not that a taste of the fruit of Canaan ? If a Cluster of that Land be so sweete, so great to thee ; What shalt thou find when thou enterest into that Land ?

How canst thou but loue that Land, that hath such fruits, and long for the fulnesse of that fruit that is so sweete to thy tast, when thou wast vnder that sense, thou wast more in God, than in thy selfe, and more in Heauen, than on Earth : Since the remembrance

brance of it doth both present the Image of it, and waken it selfe againe in thee.

Be of good courage, enter and possesse the Land. God hath discovered it to thee from the top of *Nebo* and *Pisgah*: Thou hast tasted the fruit of it by the report of the Spyes: Lay hold on it by the hand of thy loue, and longing desire: God hath cast downe the walles of *Iericho* before thee, and hath wounded the world, the sonnes of *Anak* at thy conuersion, and daily is killing the sonnes of *Harapha*, in thy dayly battels.

Be strong, and goe forward, for God is before thee. Consider by the satietie of the tastes, how great a satietie thou shalt haue in Heaven, when the smallest blinke of Gods face made thee patiently to beare and forget thy greatest affliction, what shall that full preience worke in thee?

In his presence is fulnesse of joy,

and at his right hand are pleasures for evermore. Psal. 16. If thy cast be vpright, thou canst not but long for that fulnesse, thou must welcome the Messenger that calleth thee to it.

15.

How can I but long for a change betwixt two so contrary estates; present misery grieueth me, and future Glory gladdeth mee in hope. The Earth thrusteth me from it, and the Heauen allureth and draweth me to it. Who can indure such a violence of an out-thrusting Earth, & alluring Heauen? Sathans inares doe vex me here beneath. and the sweetnesse of Christ pulleth me about.

Naturall miseries made naturall men to desire Death, and shall I not desire it more, who haue an hope and sight of Glory which they knew not. I will not be as a Meteor in the Ayre, betwene them two, but I resolute to leaue the Earth, that I may goe to Heauen.

Who

Who can either delight to abide in such an Earth, or reſt to goe to ſuch an Heauen? All things here inforce a remouing: Our life a wearifome journey, our walking in it laborious, and it ſelfe a way, and not our end: And while we are here, we are abſent from God. But in Heauen all is contrary; our life ſhall be pleaſant without labour: It is our end, and not the way: Our home in the preſence of God. This is ſufficient to chaſe thee from Earth, and ſet thy deſires on Heauen.

Art thou walking in the valley of the ſhadow of Death? yet feare not euill, for God is with thee, and in thee, and thou in him. Can a man that is in God die the death? No more than Life can die, can that man die that liueth in God: As we are in Chriſt, we are in life, and that life of his, euen himſelfe can not die, ſo farre art thou from dying
in

16.

in him at death, that thou liuest more by death, and in it, than before it. None can take that from me on the Earth, which God is keeping for me in Heauen : My life is not in this body, nor in the world, but in God in Heauen. *It is hid with Christ in God. Coloss. 3. 3. And the life that I liue, I liue by the Faith of the Sonne of God. Gal. 2. 20.*

My death commeth not so much of paines, thrusting mee out of this bodie, as of that life and fountaine of it in God, sucking and drawing my Soule to it, and that not to slay or destroy it, but to quicken and perfect it.

Consider thy selfe, art thou not rooping and dying in this life, when sinne liueth in thee, and stayeth thee from good, and compelleth thee to euill ? The Bodie though an helpe, as it is bored through by the windowes of five Senses, yet it is an hindrance to thy proficiencie and per-

perfection of knowledge and doing

A Cage suffereth the Bird to looke through: the wyres, yet it is a prison to keepe it from libertie: When thou art loosed from that cage, thou shalt haue greater light in libertie.

As Christ himselfe ouercame Death, so will he doe in me; Sathan did hound it at him as his last and most fearefull mastiue, but he destroyed it; they went together in others gripes to the graue, but Christ did strangle it in his owne dungeon: He arose, and left it behinde him, as a conquered and triumphed Enemy, he did not that for himselfe, but for vs his owne Bodie, and will doe it in euery one of vs in our time: Hee fulfilled the Law, tooke away Sinne, satisfied Gods Iustice, and so brake the jawes of Death.

Shall I then feare to follow such a Captaine? He hath made death
but

but a carcase of an enemy, I haue neither to feare in it, Sinne which is pardoned, nor Law which is fulfilled, nor Iustice which is satisfied: It is a Serpent without the Sting, a Gyant without bones or armes, though it swallow me vp in a naturall dissolution, it shall cast me out as the Whale did *Jonah* in an immortall condition, when this mortalitie shall bee swallowed vp of life.

When *Dauid* had killed *Goliath*, the Israelites ran as fast to see him, as they fled before from him, being aliue: Doubtlesse they contemned that sometimes terrible Gyant, they trod vpon him with their feet, and cut him with their swords: They did that securely, because he was dead: He who was euen now the matter of their feare, his liuelesse carcase is turned a matter of their contempt, and his death a cause of their joy.

Death may separate thee from
this

this bodie, but neither from God nor his life in thee, it shall the more vnite thee to him, and this bodie that dyeth by thy departing, shall liue in Death. It dyeth as a creature, the part of such a one, but it liueth as a member of Christ, and the Temple of the holy Spirit: both because it is separate from all spirituall corruption of Sinne, and quickened spiritually by the holy Ghost, who departeth not from it, and in the Spirit of Iesus, who remaineth our Head, euen in Death.

And lastly, because thou my best part shalt be in libertie with God. Death may destroy naturall life, but not the Spirituall, neither in Grace nor Glorie: It can seise on no more than I had, when I sinned in *Adam*, I got nothing then but a sinfull body, but now in Christ I haue a new bodie, created to his Image, who is Life it selfe, and so farre is it from either destroying me, or dissolving

soluing my vnion with him, that it both saueth me, setting me at libertie from sinne, and perfecteth mine vnion absolutely with him.

It rusheth indeede furiously on me, but gripeth nothing but my shadow: I am in God in Christ, as I am beloued and chosen, called and sanctified. As I am such, Death cannot finde nor gripe me: While he gripeth nothing but this body of dust, as *Potiphars* wife laying hold on *Ioseph*: I goe to God, and leaue my garment in his hand, I am dead to the world and sinne, and my life is hid with Christ in God, & when Christ my Life shall appeare, then shall I in Soule and Bodie appeare with him in Glorie.

Ponder thine owne estate, and thou shalt find what I say: Hast thou not dyed to the world, and left it, before it left thee? And hast thou not left thy body before it leaue thee? If thou hadst
not

not come to God, till the world had forsaken thee, and thy body chased thee out, he had found just cause to forsake thee, and send thee backe in disdaine to these thy beloued false friends.

But now since in thy prospectie thou renouncedst the world, and in thine health and strength, thou wentst daily to God, choosing rather to be in him, than in thy body : Surely he will welcome thee : That is a token of thy liuing in him, and his liuing in thee.

Marke how thou hast euen in this life preuented the buriall of thy body : Hast thou not with *Ioseph of Aramathea* hewen thee a Sepulchera in the Rocke? And crept in by the holes of that Rocke that was pearced for thee? How oft hast thou gone in by these wounds of Christ to his heart, by his suffering to his loue, and the loue of God in him, and washed thy selfe in

in the blood of his satisfaction.

19.

Hast thou not also prepared the fine Linnen, and wrapped thy selfe in the winding sheete of his righteousnesse? Thy sinnes are buried in the Seas of his mercy, and thy selfe is hid in him, before euer thy body be layd in the dust.

And hast thou not provided Oyle for thy Lampe, that when thou goest out of this body, thou wander not in darknesse, but enter streight way into Heauen? All thy care in this life hath bin to get Oyle, & to make it shine, to find light, and walke in that light.

The Rocke, thy Sepulchre hath inclosed thee, the Linnen of his Righteousnes covered thee, and that burning Oyle in thy Lampe shall not wast, till thou enter into Heauen: Since God euen thy God, hath anointed thee with some measure, of the Oyle

Oyle of gladnesse, hee hath prepared thee for his Heauenly buriall, and the smell of his Oynments, powered out on thee, hath wrought a distaste of all worldly pleasures.

Four speciall things bring solemne joyes in this life, and if we be in Christ, they all meete in vs at Death: *Birth, Mariage, Triumph, and Coronation.* Death is my best Birth day: If the childe in the womb knew that he were comming forth to a free light, he would not weepe at his birth, but Nature in him taketh his deliery for destruction, and so maketh him mourne at the just cause of his joy: My first birth brought me out of the prison of the wombe: My second brought me out of Nature and Sinne: This third and last, shall bring me perfectly out of the world and all misery.

It is my *Mariage day* with Christ mine Husband, hee hath loued

20.

21.

loved me with euerlasting loue, and betrothed me to himselfe, in righteousness and truth: And our Bandes are daily proclaimed in his worship, his Gospel preached is the signification of his loue on his part, and our Prayers and desires are the signification on our part: since I am glad of the Match, and rejoyce at the proclaiming of these Bannes, why should I feare at the solemnizing of the Mariage?

God sendeth our Pastors, as *Abraham* did his seruent to choose a wife to *Isaak*: These Messengers haue found me continually about the well of living waters: The sight of *Abraham's* riches, even the choise Graces of God, haue wonne mine heart to *Isaak*, and I haue gladly condescended to forsake all, and goe to him: Though I finde him at the Euening and Sun-set of my life, I shall enjoy with him an euerlasting day of heauenly content.

tentment. *Esther* was not sorowfull, but rejoyced to be taken by *Ahasuerus* to wite, and should not I rejoyce when the Lambe of God, Christ Iesus sendeth for me?

It is a glorious triumph: *Dauid* was glad, when he heard the people sing of his victorie ouer *Goliath*, and shall I not rejoyce when God hath trampled all mine enemies vnder my feete, when the deuils are howling for their defeate, and the good Angles and Spirits doe welcome me with joyfull Acclamations: It is more seemely that I put in my part with the glorious Spirits in the heauenly harmonie, than with the euill ones in howling: To be dished in Death is to let the present victorie goe out of mine hands, *Sathan* shall then ouercome mee when I am triumphing ouer him: And while I am breaking his power, his policie supplanteth me, if I
be

be dejected for that which is my glory.

24.

It is my *Coronation day*, why should I be ashamed of it, *Ioseph* and *Mordecai* were not so bafe minded, as to sorrow at their preferment, and why should I not rejoyce at this my greatest exaltation, to be taken vp to heauen, and honoured to an equalitye with Angels, and conformitie with Christ.

25.

Arise therefore (O my Soule) and make thee ready for thy last birth day: Come forth of this Body wherein thou dwellest, and out of this greater Tabernacle from this visible world, and goe to God: So long as thou art inclosed in the strait bounds of the creature, thou canst not enjoy freely thy Creator. Arise & make thee ready to meete thy Bride-grome, he is comming to thee, and his reward is with him, prepare thy Lampe, pouer out thine Oyle, make thee ready

ready to meete him, who is
comming to thee, and hath woo-
ed thee to himselfe.

Lift vp thine eares, and heare
the howling of euill spirits try-
umphed ouer and subdued, and
the encouraging shouting of the
glorious Spirits, how all that
Quire of Heauen doe gladly de-
sire to take thee into their num-
ber, to keepe thy part of their
harmonic of the new Song to
the praise of God. And lift vp
thine head now full of hope, to
receiue that Crowne of Glory,
which Christ hath purchased to
thee, and is ready to set vpon
thee.

*O Lord, I haue fought my
fight, I haue finished my race, and
kept the Faith, hencefoorth is
laide vp for mee the Crowne of
Righteousnesse, which God the
Righteous Iudge will giue to mee,
and not onely to me, but also to
all that loue his glorious comming.*

2. Timoth. 4.

Wilt

27.

Wilt thou know what is this noyse about thee? It is the hand of thy Lord softly loosing the pinnes, and slakening the coards of thy Tabernacle, it is the noyse of his Chariots that he hath sent from Heauen to bring thee to him: Old *Iakob* reuiued when he saw *Iosephs* Chariots to bring him to *Egypt*, though his posteritie were thereafter in thrall; shalt thou not be glad to goe vp in these Coaches to Heauen, where thou shalt euer bee with *Ioseph*, and vnder a good King, who knoweth *Ioseph*, and will neuer die?

28.

This noyse is nothing but the sound of Christs key opening thy prison and fetters: Lift vp thine head and rejoyce, for thy Redmeption is at hand, he that is to come, will come and not delay: Behold hee commeth, and his reward is with him.

Thou shalt heare in due time the voyce of thy beloued crying,

Arise

*Arise my spouse, my beloved, arise,
and come away, for the winter of
thy calamitous life is gone, the
raines of thine affliction are passed.*

Cant. 2.

Fearefull indeede are the cryes
which torment the wicked at
Death: The cry of their sinnes
accusing them, the Law con-
demning them, the Conscience
tormenting them, the Gospell
testifying their contempt of it;
Sathan insulting ouer them, and
of a craftie tempter become a
cruell tormenter: The creature
cursing them for wearying it
with sinne and vanitie: The Hea-
uen debarring them, and the
hels gaping for them.

But I thanke God in Christ,
I haue a better cry in some mea-
sure, and hope to heare it more
at the last: My Conscience com-
forting me in the peace of God:
The Law absolving me, because
it is satisfied for me in Christ my
Cautioner: The Gospell testify

29.

R

ing-

ing my delight in it, and care to beleue and obey it: Sathan and his Angels lamenting their disappointment: The Heauens opened to receiue my Soule, and Angels readie to carrie it to Heauen: So long as thou hearest these sweet voyces, the noyse of Death shall not trouble thee.

All this noyse of a decaying bodie, is for thy libertie, as it decayeth, thou shalt increase, as it goeth to the Earth, thou goest to Heauen: You came from diuerse beginnings, the bodie of the Earth, and God put thee in it, in your loosing you seeke backe to these beginnings, the bodie to the dust, and thou to God that gaue thee, thou wilt be stronger, freer, cleaner, when thou canst not vter thy selfe to man, than euer thou wast before. The Ballance is well cast when the more the body returneth to dust, the more thou ascendest to God thy Saviour.

I finde

I finde a change whereof I neuer thinke to repent, a great change without losse: My bodily eyes waxe dimme, but my minde seeth God more clearly: Mine eares are slow of hearing men, but my Spirit quicke in hearing the consolations of the holy Spirit: My taste distasteth meate, but the delight in tasting the sweetnesse of God, increaseth. All my naturall powers are fayling, but my Spirit is more vigorous in affecting, and more peaceable in resting vpon God and his happinelle.

It is a fearefull change which goeth all to the worse, and in the end, to destruction, but this change is all to the better, and shall end in Saluation. This is a sure token, that as I haue not enjoyed mine happinelle here, so I haue not lost it here: But lining in the hope and beginnings of it, I am now going to the possession of it.

This my change tendeth to happinelle, though the body by dissolution seeme to goe farre about, yet it is in the way to its own perfection. And thy change is directly for it, from Faith, to sight, from hope to possession, and both soule and body in their severall perfections, shall be in the last day conjoynd to make vp my compleatest perfection: There shall neither be sinne, nor paine in bodie or Spirit, all miseries of both shall be gone, and happinelle of both shall be compleate: That worke of GODS Grace perfected in glorie, and his hand crowning my desires with enjoying himselfe.

31.

Many vnions hast thou with the bodie, and but one separation: In our creation in *Adam* an vnion in innocencie, in my birth an vnion in vncleannes, I am begotten and borne according to the image of *Adam* fallen and sinfull, in the resurrection I shall haue

haue a glorious union in Christ, and but onely one separation in Death. This separation is now needfull, it was threatned in Paradise, if we offended, and now I cannot enter into Heauen without it, except I either liue till the last day, and be changed, or be translated as *Enoch* and *Elias*.

To hold all mankinde aliuie till the last day, is against GODS appointment, who hath drawne our dayes to an hand breadth. To be translated, is the priuiledge of a few, and cannot be the lot of all: Therefore the separation is in mercie, that the Soule may enter into Glorie, and the bodie rest in hope for a time: It is not cast away, but laid vp, and: God hath a speciall care of the dust of it, to raise it vp againe: When our friends and neighbours haue layd it in the cold clay, they leaue it there, but God leaueith it not, but keepeth it till the last day.

32.

Since there can neither be an holding of soule and bodie together, till the last day, neither a translating of the whole man, God hath chosen the middle way, to translate the Soule the best part, & to dissolue the body; so Gods threatning is kept, *thou shalt die, and thou shalt returne to dust*, the example of Christ in death is followed, our best part is translated for our happinesse, and the assurance of the bodies reunion, and a way to all. Death in this respect is not *penall*, but *premiell* in a sort, not of Gods anger for our sinne to punish vs, but of his mercie for our wellfare to perfect vs.

Of times God giueth vs plaine documents hereof, if we would obserue them, every twentieth foure houres wee haue cleare proofes of foure things. 1. Our *Life* in the day time, when wee are busied in our Calling. 2. Our *Death*, at euen, when wee rest from

from our labours. 3. Our *Buriall*, when we goe to bed, we are not cast into them, nor our garments pulled off, but we goe in quietnesse, and lay our garments downe in order, intending to take them vp againe. 4. Our *Resurrection*, when we rise in the morning more vigorous to our calling than when we lay down, then we shall behold ~~his face in~~ *righteousnesse*, and when we awake, shall be satisfied with his *image*. *Psal. 17.*

The sentence of Death in bodily paines, hath taught us many things. 1. The mortalitye of my body which must once be overcome, and yeld to them, and so turne to dust, this Cottage of clay so oft and so hardly beaten, must once fall.

Many haue a strong desire to liue long, and turne this naturall desire into a conceit, that as they would, and may, so they shall liue longer: Though there

be necessarie of Death in a decaying bodie, and the spending of the life, yet that desire and hope of life groweth euen with the decay of life. But the holy desire of Immortalitie will eate out that fleshly desire, and the sense of daily mortalitie will cut off that false hope.

35.

2. The immortalitie of my Soule, in that vnder such paines, it can haue its owne free working on God: If in a body so diseased, it can seeke him, and finde rest in him, shall it not being separate from the bodie, haue a more free working?

36.

3. The loue of God, in deliuering mee from damnation: How often haue I cryed in the midst of my paines, *O how farre am I bound to thee my Redeemer, who hast deliuered me from the fire of Hell?* If a short and light paine vnder thine hand in loue be so heauie, how intolerable is that paine of soule and bodie e-

ternally vnder thy wrath?

4. That thy loue can stand well with affliction, thou hast made light to arise to me in darknesse, and caused thy countenance to shine on me in Christ, and giuen me great peace in my Conscience in my greatest extremitie. *O what a Iewell is a good Conscience in affliction!* Though no man want his slips and infirmities, yet he may eschew the grossest sinnes: though none can attaine to a legall perfection, yet hee may haue an Euangelicall perfection, in Faith, Repentance, and begun obedience.

When the Soule dare attest God, as witnesse, & appeale to him as Iudge to its sinceritie: In intending nothing but his Glorie: In inquiring his will as the way to that Glorie: And endeuouring to doe according to his knowledge for that good end: Then in some measure we may say with Ezechiah, Remember, O Lord, how I

R 5. haue

37.

26

26

*haue walked before thee in truth,
and with a perfect heart.*

The conscience of these things
haue so taken vp my Soule, that
my paines at the greatest are mi-
nigated; that holy and heauenly
diuerting of my Spirit by so
sweete and spirituall influence,
sometimes beguyleth my bodily
sense, that it doth but tolerable
affect me. The present sense of
thy loue in mine acceptation in
Christ, and assurance of Glory to
come, are strong ingredients to
temper the greatest paines in
this life. And it is a profitable
paine in the bodie, that both oc-
casioneth the seeking, and bring-
geth out the feeling, of the health
of the Soule, in thy sensible
loue.

38.

It hath also giuen me a new
Experience of Death; surely
Death to the Saints is not as the
most part take it, 1. nor a de-
struction, but a deliuey. 2. It is
both my last affliction, and my

39.

last

last deliverance from all miseries,

3. It is both an end of this life, and the beginning of my life of Glory in Heaven, 4. In it selfe

it is a curse, but to the Saints a blessing in him who hath overcome it, 5. I finde it both a dissolution from the world, and of

Soule and body, and of every part of the body from other, and my first great vnion with God,

the Saints and Angels, 6. It is both my death and perfect birth day;

I haue now a seedling life, but I liue not perfectly till I die, the new man shall then come

forth to a glorious liberie in the face of God, and his first entrance

7. It is my last and greatest resolution, my bodie is sometimes, and by parts affected with weak-

nesse, and Death runneth all in a hurp of wife and linette clay, and yet it is my first and greatest

purgation: Many purgations spiritual hast thou giuen me in this life, in Baptisme the Law of

Re-

Regeneration, from sinne in e-
 uery act of Faith, purifying the
 heart; in every act of Repen-
 tance, washing me in the blood
 of Christ, in euery exercise of spi-
 rituall worship, cleansing mine
 hands in innocencie to compasse
 thine Altar: But this is the great
 and last purgation, when I am
 cleansed from all sinne: In that
 same instant when my Soule and
 bodie doe separate, all spirituall
 blemishes are separated from me:
 That is the worke of thy Spirit
 in me; he knoweth no vncleane
 thing can enter into Heauen, and
 therefore at thy last breath he will
 giue me the last and full clean-
 sing, and last degree of sanctifi-
 cation; I tremble not at the fire
 of Purgatorie. *Tha ensq yd bac*
em The enemies of the crosse of
 Christ, are iustly so punished by
 that their errour, when Christs
 blood hath cleansed me from all
 guilelesse of all sinne, and his
 sanctifying Spirit hath purged
 out

out the nature of it. And his perfect obedience hath relieved me from all punishment, there is neither place nor use for that purging, or rather tormenting fire after this life. 8. Death is in it selfe the most terrible of all terrors, but I finde it in Christ most desirable.

The wicked doe tremble at the thoughts of it, they see it onely in the fearefull respects, as a destruction, a curse, an end, a death, a dissolution, a pollution: Therefore they abhorre it, & the mention of it, is to them as the handwriting on the wall was to *Belshazzar*.

But thou shewest to me these pleasant respects of death, as a deliuey, a blessing, a beginning, a birth, an vnion, a purgation: They haue none but fearefull grounds, they are y^e in Nature, vnder the Law, vnder sin, without Christ, and vnder an euill conscience, but thou hast layd

40.

41.

42.

better grounds in me, and put me vnder Grace, and vnder the Gospell, vnder remission of sinne in Christ, and in a good Conscience,

What wonder that the godly and wicked vpon so contrary grounds, and respects, haue so contrary thoughts and desires of Death? Thou hast builded my Soule vpon these best grounds, and filled it with consideration of the best respects of Death, therefore it is that I loue it, and desire it as thy Messenger in mercie, for mine eternall good: As Laban welcommed Abrahams seruant, and said, *Come in thou blessed of the Lord*; so I set me not to flee, but occurre to it, not to shunne it, but to welcome it,

42.

Nothing affrayeth man more at the sight of Death, than vncertainie of his estate after it. Every one at Death is as a man on an edge of an high Hill, all must leape, but euery one knoweth

not

not where he shall light: To the wicked the valley is darke and mistie, they know not what shall become of them after Death: dolefull is the parting of that Soule and bodie that part vnder sinne and wraths: At best they are in this confused vncertaintie, not knowing their future estate, and if they haue any knowledge, it is all spent in mutuall accusing and condemning at the last day, and mutuall tormenting in Hell, as authors and furtherers of sinne.

Their Soule curseth their bodie, because it was too readie an instrument to execute the wicked desires of it: And the bodie shall curse the Soule, because it was an euill guide to misleade it in sinne. They liue now in concord and mutuall flatterie of other, which is nothing but their conspiracie against God: But when both are sensible of their estate, they shall curse other mutually. As they part at Death, so shall

shall they be joyned at the last day, and curse other eternally in Hell vpon the same grounds.

But to the godly, all things are contrary: They know whither they goe after Death, and their Soules and Bodies at their parting blesse one another, for their joynt happinesse in the state of Grace, and in mutuall testifying of their feuerall labour in the Lord, for attaining that happinesse. They part full of the peace of God, full of the desire of their reunion, and full of the hope of it, and eternall Glorie thereafter.

43.

Thou hast blessed me with this certaintie: For my former condition, thou perswadest me of my Calling and Election, and hast made them sure in me by thy constant working since thou calledst me to Grace: For my present estate, I finde my selfe vnder thy fauour in Christ, reconciled to thee in him, as one of thy called and chosen Ones: For

my

my future estate, I know that my Redeemer liueth, and that he shall stand at the latter day vpon the Earth: And though after my skirne Wormes consume this bodie, yet in my flesh shall I see G. Q. D. whom I shall see for my selfe, and not another for me, though my reines be consumed within mee. Iob. 19. 25. I know that if the earthly house of this Tabernacle were dissolued, I haue a building of God, an house not made with hands in Heauen. 2. Cor. 5. 1.

Many seeke certaintie of vn-certainties, to secure their worldly state on Earth, and neglect their spirituall state in thee: But all fastening in the world is loof-nesse, and a losing of a better: But I seeke for a certainty of that better substance.

By thy Grace working Faith in me, thou hast made me more certaine what shall become of my Soule and bodie after Death, than I am of my goods in the world,

world, I have no promise of their particular state, thy Providence will serue it selfe of them, and they may possiblie fall into the hand of mine enemies. But as for my Body, *I know it shall rest in hope in the dust, till the Resurrection, and my Soule shall be carried into Abrahams bosome.*

45.

Thou hast told me whither I shall goe, when I die, even to that Land of Lichte and Libertie, to these Mansions which Christ in the Heauen hath prepared for me: And for thy love, and desire to bee with thee in them, I visite them daily *when at evening, morning and midday, yea, seven times a day I call on thee, my Father in Heauen; there am I visiting these mansions: I cannot bow my knee religiously to thee, but mine heart is then with thee, adoring thee in the Heauen of heauens: In the time of thy worship when I seeke thy*
face

face, though my Body be on the Earth, yet my Soule is beholding thy face, thereby acquainting my selfe with the light of thy countenance, which I hope to enjoy for euer.

Thou knowest I counted not these for dayes of my life, wherein I did not often draw neare to thee on the throne of Grace, almost continually setting thee before mee, and disposing my Soule and body as worthy of thy sight.

Shall I not then know that way after Death, which I daily haue troden in my life? Or shall that light which now leadeth me in the darknesse of this life, be put out at Death? I must die, but it will not die to mee: Thy face that now inlightneth me, shall send out a more glorious splendour in the houre of my Death, than euer it sent in this life: There is no feare of darknesse in the path of Death, when the
discovered

discouered face of God in mercy shineth on me, and perfectly inlighteneth me in that glorious light.

47.

When bodily senses doe faile, the spirituall sense and light succeed in their perfection, I haue in this life but a small candle lighted at the meanes of Grace in reading, hearing, and meditation: But when these meanes end, and mine outward senses doe cease from their worke, I shall take light immediately from God himselfe, he worketh by his ordinance, so long as their necessitie or vse remaineth, but when these end, hee commeth in himselfe and worketh more fully.

I neede not be grieued, nor my friends cry out in the bitterness of heart, when my senses faile: The light that I looke for in Death, shall as farre exceed my present light, as the Sunne in his full beautie at mid-day exceedeth

ceedeth the light of a small candle. I shall find no darknesse in the passage of Death, since I am in Christ: Hee who is in him, shall not walke in darknesse, but shall haue the light of Life. The immediate sight of God, needeth not the vie of outward meanes: It shall be no losse to me, when perfection supplieth and succeedeth imperfection.

Thou hast also acquainted me with Death, and made me feeble in some beginnings and resemblance that same which I will finde at his dinn; that sentenace of Death putteth mee to the height of Resolution, and I am vnder thine hand, as *Isaak* vnder the hand of *Abraham*, bound and layd on the Altar, and knowing nothing but that the stroke will come, I am ready for it, and looke for none other than dissolution.

But thou knowest thy thoughts

48.

thoughts concerning me : If thou spare me at this time, this lesson is profitable, that thou hast shewed mee the face of Death, & yet brought me backe againe.

49.

As tender and louing Parents in this Towne, send their Sickly Children ouer this Foord, not to leaue them on the other Shore, but by Sea-sicknelle to purge their Stomacke, and cure them of their infirmitie: So thou canst imbarke thine owne in the Ship of the sentence of Death, and Resolution for it, and bring them backe againe, and cause them to cast out some noysome corruption in renouncing the world.

50.

Thou knowest, *O Searcher of hearts*, that I neither loue this life, nor desire to abide in it for it selke, but for thy Glory. Though I be full of dayes, yet if I can honour thee in it, I care not what miseries I vndergoe: I had neuer greater contentment, *and y^e more* than

than when I was most injured
for thy cause: As I count of no
life but in thee, so I desire not to
live but for thee.

If thou bring me backe againe,
serue thy selfe of me in mercy,
and doe with mee as seemeth
good in thine eyes. It thou hast
decreed that at this time, I shall
not die, but live, then grant that
I may declare the mercies of the
Lord: That in my lent and pro-
longed dayes, I may magnifie thy
glorious Grace in Christ, in teach-
ing sinners thy Wayes, and turning
them to thee: That thy waues
may be on me, O Lord, and I may
pay them in the sight of thy peo-
ple, in the great Congregation,
that when thou hast redeemed my
Soule from Death, mine eye from
teares, and my feete from falling,
I may walke before the Lord
in the Land of the living. Psal.

116. And may both seele and say
with thine holy, Apostle, Blessed
be

be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God. For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and saluation: Or whether we be comforted, it is for your consolation and saluation. 2. Cor. 3. 4 5. 6.

51

I looke for a glorious Resurrection and eternall day of light, and comfort after it, all my deliueres in this life, haue some night of affliction following, and the very day of prosperitie may both haue gloumie clouds of discontentment, and the ecclypses of thy face in some desertion: But that day in Heduen shall haue no night following, none obscuritie,

tic, by raines or cloudes of affliction: None eclypse by desertion, but the constant enjoying of thy face for ever.

Thou wilt wype all teares from mine eyes, both the teares of sorrow vnder temptation to sinne, and vnder guiltinesse for sinne committed, and vnder affliction: As also the teares of joy, I shall then rejoyce without teares, for my body shall have none excrementitious humour, to cast out at mine eyes: And that joy shall not be by way of passion as now, but of glorified affection, it shall not be mixed with feare of ending, but endure eternally.

Who can refuse to die for to obtaine such a Glorie? Death is but short, and that Glorie beyond it, is everlasting and shall wype away all sorrowes both of this life, and death. *Dauid* Worthies for a little water of the well of *Bethlehem*, brake through the

S

Armie,

52.

.87

Arise, and shall not we for the
well it selfe of liuing waters, ad-
venture vpon Death? Men sicke
of Ambition, cast away there
life in battells or combats where
the victory is vncertaine; & the
following fame is but smoke:
And shall wee not combat with
Death, where the victory is cer-
taine, and the following glory
is weightie and eternall.

53.

I haue had a long some toyle
in the world, now I am called to
the Lords Rest, I had no rest
heere but in him, and it is kindly
that I find it more in him in the
Heauen. There I shall rest from
my labours. There thy wearisome
journey shall end in thy
owne home (O my weary soule)
thou needest goe no further
than thine home, & thy growth
shall end in that thy perfection.
There is no way beyond the
end, nor growth aboue perfecti-
on.

Though there be sundrie de-
grees

gress of Glorie in Heauen, yet
the least degree (if perfection
can be little) shall haue fulnesse.
It can neither desire more nor
receiue more. When desire is
satisfied and capacitie filled, that
is absolute perfection.

Goe then to this rest, and
 begge it of God, vpon all these
rights, which his mercie hath
furnished thee withall.

54.

Thou hast his right of the
promise, in the Couenant. Of
his acquisition, in the purchase
of Christ. Of his Legacie, in the
Testament, Father, I will that
these which thou hast given me be
where I am. Of inheritance, by
the earnest of the Spirit. Of be-
gun possession, by the firstfruits,
and of perfection by so many ful-
nesses. Thou art full of dayes,
and full of labour, both of Gods
worke in thee, and by thee in o-
thers in thy calling, and full of
desire of dissolution, and of that
better life.

What then can hold thee out
of it? God is the Donatour, and
hath it in his hand. Since he hath
made thee, all these rights, he
will maintaine them, and put
thee fully in the possession. Goe,
and claime it of his mercie, thy
claime will be admitted of him,
who hath both founded and fra-
med it in himselfe.

How can I but expect the hap-
pie end of thy worke in me, O
Lord, who haue found thee so
mercifull in the former course of
it? As thou beginnest in thine
owne, so thou proceedest till
thou crowne it with glory: My
feeling of it, is by parts and de-
grees, but in itselfe, and in thee,
it is continued and compleate
worken of vnder stand to him.
Thou didst begin with my free
election, and seeing me lye in the
lost masse of mankind, didst
reclasse me in Christ: Thou
broughtest me into the world, in
a time and place where the Gos-
pell

bell was preached and Grace offered: And scarcely was I borne when thou washedst me in Baptisme in the blood, and renewed me by the Spirit of Christ.

When I was offered to thee in that Sacrament, little did I know what grounds of Grace thou wast laying in me. Thou broughtest me vp in humane learning vnder good Masters, and hemmed in, the folly of my youth with the care and proficiencie in learning.

With these good occasions thou blessed me with the hearing of godly Pastors, who did sow the seed of godlinesse in mine heart, so that in the very throng of Schoole studies thou drew me to a set dyet of private deuotion, in reading thy Word, and in calling on thy Name.

So soone as I could discern any thing, thou inclined mine heart to the sacred Ministerie, and made me desire to serue thee

how

S 3

in

in it above all Callings: And
 swayed all my thoughts and stu-
 dies for the obtaining of the abi-
 lities of that worke. In the very
 course of humane learning, thou
 hast put thine hand in mine heart,
 and entered me in the grievous
exercise of Conscience, to prepare
 me for thy seruice: and gauest
 me no solide peace, till I tooke
 on me both the yoke of Christ
 in mine effectual calling to
 grace, and of the Ministry of
 the Word. By this meanes thou
 hast drawne all my thoughts to
practische Diuinitie, as to the best
 sort, holding me euer about the
 end, and the vse, and the fruit of
 the best meanes to it, for kee-
 ping of a good Conscience.

Thou hast joynd foure things
 in me, that furnish daily exer-
 cise to my Spirit. 1. *A naturall*
disposition, inclining to pensue-
 nesse, so that my greatest rest is
 in the multitude and throng of
 enquiring thoughts. 2. The
 works

worke of Grace in the sanctified
exercise of Conscience. 3. And thy
providence without euery dayes
 furnishing a new crosse, as mine
 ordinary dyet and a matter both
 to my naturall disposition, and
 Conscience. 4. And with all these
 the *assiduous labour* of a painefull
 Ministerie, changing the nature
 of rest and labour in me: So that
 my greatest rest is in greatest la-
 bour, and a short relaxation doth
 wearie me more, than long ben-
 ding of my Spirit.

As thou didst *separate me to the*
Gospel of thy Sonne, and counted
 me faithful, and put me into the
 Ministerie, thou possessest mee
 with a care to be faithfull in it, &
 to approue my selfe to thee, in
 preaching thy word as thy word,
 and in partaking of that Grace
 which in thy Name, I offer to
 others. Thou madest me think it
 a fearefull judgement to feede o-
 thers and starue my selfe: To
 build the Arke of Noah to saue

others, and perish in the waters
 my selfe, but to strive to this
 compleat fruite of the Ministerie
 by faithfull discharge of my du-
 tie, *to save my selfe, and them that*
heare me, 1 Tim. 4. 16.

I cannot but count this among
 thy greatest mercies to me, that
 in the midst of my trouble thou
 fillest my Soule with thy peace,
 and that in the multitude of the
 thoughts of mine heart, thy com-
 forts delight mee, *Psal. 94. 19.*
 While I am thy prisoner in this
 bed of disease, and cannot de-
 clare thy mercies in publicke to
 thy people; Thou givest meli-
 bertie to speake of thy wondrous
 workes to them that visite mee,
 to exhort them *to live the life of*
the righteous, and in as great con-
 fidence in thy Name, to assure
 them, that in that case they shall
 die the death of the righteous. And
 to say with thy Prophet, Come,
 and heare all ye that feare the
 Lord, and I will declare what he
 hath

hath done to my Soule. I cryed in-
 to him with my mouth, and he was
 exalted with my tongue. If I re-
 garded iniquitie, in mine heart, the
 Lord will not heare me. But true-
 ly God hath heard me, and hath
 hearkened to the voyce of my pray-
 er. Psal. 66. 16. 17. 18. 19. For
 he seeth no sinne in Iacob, nor trans-
 gression in Israel. Numb. 23. 21.
 But as manie as walke according
 to this rule, his peace is on them,
 and his mercie, and upon the Isra-
 el of God. Galat. 6. 16.

This I take as a seale of thy
 loue, that thou hast both accep-
 ted me, & my former endeouours,
 and pardoned all my sinnes in
 the Sonne of thy loue: What
 would be my case, if in those
 paines my wonted terrours had
 possessed me? But thou who
 comfortest the abject, & know-
 est my weaknesse, takest no more
 on me than I can beare: Thou ma-
 kest thy Grace sufficient for me
 to giue me the outgate with the

temptation, that thy power may be manifested in my weaknesse. 1. Cor. 12. 7. 9. Blessed be God, who hath not turned away my prayers nor his mercies from me. Psal. 66. 20.

How precious are thy thoughts to me, O God, how great is the summe of them. If I should count them, they are moe in number than the sand. Psal. 139. 17. 18.

Many, O Lord my God, are thy wondrous workes, which thou hast done, and thy thoughts which are towards vs, they cannot be reckoned up in order to thee. If I would declare and speake of them, they are moe than can be numbred. Psal. 40.

But this is a small summe of a greater roll, that I may both testify to the world my thankfulness to thee, who hast loaded me daily with thy blessings. And sturre vp others to marke thy mercifull dealing with them in their youth. That finding thy goodnesse in
good

good occasions and education, and the blessing of both in learning and godlines, they may be thankfull to thee.

O what a mercie is it in so dangerous a time as Youth, to be brought by thy Spirit to true Wisdome and godlinesse. Then W^{it} is weakest and corruption is strongest, and we readie euery houre to cast our selues into sins, which may cost vs eternall mourning. But thou preuentest Sathan, and ingagest vs in thy Grace and obedience, before either he can abuse vs in iniquitie, or we doe know what good thou art working in vs.

Thou knowest how forcible the sense and conscience of thy mercie is, both to make vs thankfull for it, and desirous and confident of more: None can feele thy loue in thy Fatherly care ouer him in his Youth, but his heart must dissolue in loue to thee, and powring out it selfe on thee,

thee, waite vpon the due accomplishment of such good beginnings.

When I remember these thy mercies, I finde them mine obligations to thee: How thou didst beare more with me, than all the world, or I could beare with my selfe: I both wonder at thy vnspeakeable loue pursuing with kindnesse so vile a worme: And am confident that thou who hast begun thy good worke in me, wilt also finish it, till the day of the Lord Iesus: Whom thou louest, thou louest to the end. Thy calling and gifts are without Repentance. Who shall separate vs from the loue of Christ? For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord Rom. 8.

Vnder this acquaintance with Death, and certaintie of these glorious things after it, the bitterness of Death is digested: As the godly and wicked haue contrary respects of Death, and contrary grounds, and contrary desires, so also contrary disposition, and practice when it commeth.

I leaue the horrors of it to them that are vnder sinne: Their death is like a Malefactors execution; when he is pannelled, and justly convicted, one pulleth the Hatte doggedly from him, another his band, a third bindeth his hands behinde his backe, and the poore man ouercome with grieue and feare, is dead before he die.

- 56.

But I looke for the Death of the Righteous, and a peaceable end, that it shall be as a going to bed of an honest man: His seruants with respect take off his cloathes, and lay them downe in order: A good Conscience then playing the Page ordereth all, so that

57.

that it confirmeth and increaseth his peace: It biddeth good night to Faith, Hope, and such other *attending graces* and gifts in the way: When we are come home to heauen, there is no vse of them: But it directeth Loue, Peace, Ioy, and *other home graces*, that as they conueyed vs in the way, so they attend vs at Death, and enter into the Heauens with vs.

The first sort beginneth and endeth here their being and vse: The second of a more induring Nature, doe beginne and grow here, and shall abide in vs for euer in Heauen, as a part of our perfection. *Mark the just man, and consider the upright, for the end of that man is peace. Psal. 37. 37.*

Moses after he had beene all his dayes a faithfull Seruant in the house of God, dyed peaceably on the Mountaine, in the Armes of God: He lived all his time in Gods obedience, and dyed

ed full of his fauour and peace :
God welcometh them kindly to
his joyfull Rest, who serue him
faithfully in their life.

There is none so thoroughly
sanctified, who at Death shall not
finde some feare : Nature is na-
ture in the best men, till Soule
and bodie separate. 1. The re-
membrance of former sinnes,
though pardoned. 2. The sight
of the great volumes of the count
Books of our conscience, though
cancelled in the blood of Christ.
3. The scars and markes of our
morsified corruption. 4. And the
weaknesse of grace not yet fully
perfected. 5. And the paines of
Death both then first felt, and
left to be felt, will worke some
astonishment in them who are best
prepared for Death.

But so soone as our Spirit
gathereth it selfe, and see God
in Christ, with the Crowne of
Glory in his hand, and the good
Angels come to carrie our Soules

58.

to Heaven, all that amazement shall vanish.

59.

God in mercie, both craueth and admitteth those our infirmities: He giueth Grace in some things to correct Nature: In some to cure it: In other to sanctifie and perfect it: All these workes of Grace doe herein concurre, Natures moderate feares are sanctified, her excesses prevented and corrected, and her last worke closed by the succeeding glorious joyes.

Many things giue vp their last worke at our Death: Sathan his last on set: The Conscience (if it be not fully pacified) her last accusation, and then turneth to be a continual comforter: The Bodie the last feeling of paine, and all these are greatest, because they are last, and yet doe not argue strength or preuailing but decay: Deadly diseased bodies haue some sort of bettering, immediately before Death. To see
meth

meth to some a recouerie of health, but is indeede a dying.

So all these things at our Death cease from their worke by their last on-set. *Pharaoh* made his most fearefull assault on *Israel* at the red Sea, *but these men which now yee see, yee shall see no more,* said *Moses*. We may beare with Natures last assaulting and vpbraigs in Death, it shall neuer molest vs againe.

I haue put mine house in order, and disposed all things that thou hast given me: The world I leaue to the world, thou knowest I neuer loued it, nor counted of it since I saw thee. The first worke of thy life in me, was the killing of the loue of the world: Thy face, the light of thy countenance, and sweetnesse of thy Grace, made mee distaste the world, as gall and worme-wood. My body I bequeath to the dust, in hope of a glorious resurrection: My Soule I giue to thee
who

60.

who hast given it to me; since the dayes of mine effectuall calling, it hath bene more in thee than in me, the desite of it is to thee, and the delight of it in thee alone; what then remaineth, but that now it be filled with thy selfe?

I have not much to transport out of this world: My soule is the strongest affection is gone before, and when I come away, I shall bring nothing to Heauen, but thy workes in me, and with them a good Conscience, my daily obseruer. As for things worldly, the baggage of this Earth, I leaue it as the house sweepings to them who come after in this great house of the world; I had none other account of it, even in the time of necessity, of the vse of it: what shall I count of it now, when that necessity is ending?

As for my sinnes, which thou hast pardoned in Christ, I lay them

them ouer to Sathan as their Author, they were mine in their Nature, Action, and Guiltinesse, but they are his in Origination: He spewed that poyson into Adam whereby all mankind are originally defiled.

Thy sauing Grace I render to thee againe, thou hast giuen it to me, to bring me out of Nature: And the natiue course of it to returne to thee, and in that returning, to carrie me with it towards thee, the Fountaine of Grace.

So in Death I desire to be as a Pitcher broken at the well, while the posheard turneth to the dust, let my Soule with thy Grace run backe to the well againe, euen to thee, from whom I receiued them. Confirm this my Testament, O Lord, as thine owne worke, and a part of the meeting of thy Testament to me.

Nothing but my sinnes can hold

hold me out of Heaven, which receiveth no vnclean thing: Cast them behind thy backe, and bury them in the bottom of the Sea: Seale vp the discharge of them in my Conscience, that when I goe out of this life, I may present it as my warrant and thy token to be admitted within the gates of Heaven, assure me more and more of that remission, that I may also be assured of all the following blessings, which thou hast purchased with thy blood.

Thou sanctifiedst our Nature, and assumedst it in the Virgin, to worke the worke of our Redemption thereby: To make it a patterne and sampler of our sanctification: A conduit-Pype to conuey Grace to vs: And a pledge that in due time thou wilt make vs liketo it in a fellowship with thee: Sanctifie me throughly with thine holy Spirit, that I may be fully receiued

ued into thy fellowship, & enjoy all these glorious priuiledges in thee.

This Saluation thou hast purchased for vs, and promised to vs, and hast wrought in me both a desire of it, and a particular perswasion of it for my selfe. *This is a true saying, and by all meanes to be receiued, that Christ Iesus came into the world to save sinners, of whom I am the chiefe. 1. Timoth. 1. 15.* Remember therefore thy promise to thy Seruant wherein thou hast made me to trust. *This is my comfort in mine affliction for thy word hath quickened me Psal. 119. 49.*

Now, Lord, I am taking vp the other Shore and the Land beyond the Riuer: In mine effectuall calling thou brought me through the red Sea, bring me now safely through *Jordan.* Then thou drowned mine enemies in Baptisme: These waters that wash me, destroyed them:

Diuide

Diuide likewise, O Lord, these waters of death, that I may safely enter into thine heauenly Canaan. *Elias* Mantle diuided *Iordan*; Wrap me vpin Christs righteousness, that I may passe through Death: *For there is no condemnation to them that are in Christ. Rom. 8. 1*

Set the Arke of the Couenant in the midst of it: Where that Couenant commeth, these waters diuide themselves: Let me see the high Priest of my profession (who is the Arke himselfe) carying that Arke before me: Where he setteth his feete, there is dry ground to passe through the midst of dangers. O Sonne of God, shew the propitiation to the Father, to appease him: To me, to encourage me: To these wats, that they may flee away, and to mine enemies, that they may be destroyed.

62.

Let me see thee (as I did long since)

since) at the sentence of Death,
interposing thy selfe betweext
the wrath of God and me, secu-
ring mee from sinne, punish-
ment, and all that worke of Iust-
ice : When thou turnest wrath
into mercy, and the Iustice Seate
into a Throne of Grace; And set-
ting thy selfe as a scosse be-
tween Gods wrath and me,
made me as quietly and calme-
ly to stand before God, vnder
the sentence of Death, as ever I
did in the sweetest medications
and motions of thy Spirit. That
former proote (yet fresh in my
mind) confirmeth mine hope
in the expectation of the like
peace, when Death shall come
indeede; *W*

*All this I know, this I helcne,
and hope for, and feelee already
begun in me in some measure,
and perswade my selfe as now I
thinke it, and write it, that in due
time, I shall find it, and praise
thee in Heauen eternally for it,
when*

64.

when thou hast crowned thy
mercies in me.

The sense of thy presence
doth now delight me, but I rest
not on it: As it giueth mee vn-
speakable contentment, so it
pusheth me forward to thy per-
fect presence. I must euer be
in mouing, till I be perfected in
thee.

Though thy presence com-
fort me now in these my Soules
speeches with thee, and refresh
my wearie heart both vnder
present paine, and fore-seene
paines of death, yet I stay not
there: These cooling tastes doe
rather inflame my desire, than
quench it, and increase my long-
ing for the Well it selte: That I
may be satisfied abundantly with
the fittnesse of aboue House, and
drinke of the River of thy plea-
sures. For with thee is the Foun-
taine of Life, and in thy Light
I shall see Light. Psalm 136.
For as much as thou art eternally for
when

All my joyes in the way can-
not satisfie me, till I be in that
Citie, whereof the Lord God
Almightie, and the Lambe is
the Temple: That new Ierusalem
that hath no neede of the Sunne
nor of the Moone, for the Glory
of GOD doth inlighten it, and
the Lambe is the Light of it. Re-
vela. 21. 22. 23. I long for that
pure River of the water of Life,
cleare as cryſtall, proceeding out
of the Throne of God, and the
Lambe: I long for the fruite of
the Tree of Life, that bringeth
fruite every Moneeth, (euer con-
ſtant and new joyes) that I may
ſee the face of the Lambe, and
haue his Name written in my face-
head, and follow him whitherso-
uer hee goeth. Revela. 22. 1. 2. 4.

Till I come to this ſtate, my
Soule will leuer thiſt for thee,
more than the thirſtie land doth
for raine, or the chafed Hart pan-
teth for the river of waters. My
ſoule thirſteth for God, euen for the
living

*living God, Oh, when shall I come
and appeare before God! Psal. 42.*

2.

65.

None hath wrought, or can
worke this great *Desire* in mee,
but thou onely, and none can,
or shall satisfie it, but thou, and
that by none of thy gifts, but by
thy selfe alone: It is a desire of
thy selfe aboue all, & cannot rest
without thy selfe: It is strong-
er than all other desires in mee,
they are all silent when it raig-
neth, they cease willingly, and
quite their priuate contentment,
and seeke it in the satisfaction of
this greatest One, *Come there-
fore, O thou, whom my Soule lo-
ueth, and satisfie my Soule in
her greatest desire of thee.*

66.

This is for the present (by the
worke of thy Spirit) and I trust
shall be my last and ardent af-
fection to thee in the houre of
my Death, and mine eternall
condition in the Heauens. Then
the *greatest satisfaction of my
greatest*

greatest desire, shall worke my greatest delight: Sight, and Sense, and Fruition, shall then teach me, that which now the eye hath not seene, nor the eare heard, nor the heart of man conceiued: But when I shall see thee, as thou art, and shall know thee, as I am knowne, then I shall see that which now I belecue and hope for, even mine happinesse in thee perfectly.

When the end of thy loue to me, and of my desire of thee, doe meete in that glorious perfection, there shall neither bee matter nor place for more desire: The infinite weight of Glorie: The eternall indurance of it: The constant freshnesse and continuall newnesse of it in my neuer-loathing nor decaying feeling, excludeth both the increase and being of any desire: When thy delight in me, and my delight in thee doe concurre, then my glorified delight shall rest on thee,

and thy delights contentedly.
I cease now to write, but not to
thinke of, and affect thee as mine
only happinelle.

Let thy good Spirit, O Lord,
keepe my Soule, vnder the sense
of these delights, or vnder the
memorie of them, or the fruit of
them, that I may walke in the
strength of their consolations,
delighting my selfe in thee, and
in that mine happinelle, which
is thy selfe, till I perfectly enjoy
Thee. *Into thine hands, I com-
mit my Spirit, for Thou hast re-
deemed me, O LORD GOD
of Truth.*

COME LORD IESVS,

AND TARRY NOT.

AMEN.

FINIS.



The Table of the Resolution for Death.

T He proposition of the Resolu- tion.	Num. 1
The first ground from present mi- serie.	2
The miserie of our Bodie.	3
The miserie of the Soule.	4
The miserie of our Lot.	5
The second ground from our Hap- pinesse.	6
The happinesse of our Soule.	7
The happinesse of our Bodie.	8
The happinesse of our Lot.	9
The third ground from Gods worke in vs concerning our miserie and happinesse.	10
Sense of miserie in the Bodie.	11

The Table of the

<i>Sense of miserie in the Soule.</i>	12
<i>Sense of miserie in our Lot.</i>	13
<i>Sense of Glorie in Heauen.</i>	14
<i>Resolution it selfe.</i>	15
<i>The godly man dyeth not.</i>	16
<i>But overcometh Death in Christ.</i>	17
<i>He preventeth Death in his Life.</i>	18
<i>He preventeth his Buriall in Life.</i>	19
<i>Foure joyfull solemnities.</i>	20
<i>Joy at Birth.</i>	21
<i>Joy at Mariage.</i>	22
<i>Joy at Triumph.</i>	23
<i>Joy at Coronation.</i>	24
<i>They are all at the death of the Godly.</i>	25
<i>Incorragements against Death from them.</i>	26
<i>The noyse at Death.</i>	27
<i>Fearefull cryes to the wicked.</i>	28
<i>Comfortable cryes to the godly.</i>	29
<i>A glorious change at Death.</i>	30
<i>Many unions with the Bodie.</i>	31
<i>Necessitie of separation.</i>	32
<i>Documents of the sentence of Death.</i>	

Resolution for Death.

Death.	33
1. Mortalitie of the Bodie.	34
2. Immortalitie of the Soule.	35
3. Gods love saving vs from hell.	36
4. That his love standeth with affliction.	37
Experience of Death.	38
Eight comfortable contraries in Death.	39
The Wicked tremble at it.	40
But the Godly reioyce.	41
Incertaintie at Death is fearefull.	42
Certainie is comfortable.	43
It is obtained by Faith.	44
By Prayer.	45
And conuersing daily with God	46
Our light clearer in Death than in Life.	47
Acquaintance with Death.	48
Sentence of Death.	49
Lawfull desires of Life.	50
Hope of glorious Resurrection.	51
Hope of eternall Glorie.	52
Hope of the Lords Rest.	53
Our Rights to that Rest.	54

The Table of the &c.

A Catalogue of Gods speciall blessings to strengthen these our hopes.	55
The fearefull Death of the Wicked.	56
The joyfull Death of the Godly.	57
The remainders of feare in the best men.	58
But they are soone ouercome.	59
The godly mans Testament.	60
A Prayer for an happy Death.	61
And for the sight of Christ at Death.	62
Confidence to obtaine them both.	63
And Glory thereafter.	64
The last and greatest desire.	65
And lastly, an eternall delight of the godly Soule.	66

FINIS.



REVEL. 14. 13.

Blessed are the Dead which
die in the LORD, for
they rest from their labours,
and their workes follow
them.

